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An Investigation of the Principal Sources for the Study of the Text of the Old Testament

Professor Kyle M. Yates

Opening Address, 1940-1941

When Joshua entered Palestine he was leading people who had come out of a land where writing had been freely practiced for many centuries. They were entering a land already equipped with an alphabetic language and an old literature. Actual manuscripts written on papyrus and dated as early as 2200 B. C., have been found in Egypt. Copies of ethical treatises of gnomic philosophy have come down to us that were written in 3100 B. C. Breasted says: "The computations necessary for the discovery and use of the calendar show a use of writing in the last centuries of the fifth millennium B. C."

Wooley and Evans have discovered Cretan and Hittite manuscripts that date back to 2000 B. C. Many Sumerian tablets from Erech, Nippur, Ur, and Kish have been unearthed with dates ranging from 4000 to 2100 B. C. Dr. Hall discovered diorite tablets near Tell el-Obeid dating back to 3200 B. C.

The Tell el-Amarna letters and the library of Nigmed of Ugarit show that clay tablets in cuneiform script circulated in Palestine and Syria in the fourteenth century B. C. The Serabit inscriptions found among the turquoise mines of Serabit were written in 2200 B. C., in an alphabet derived

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from the early Egyptian. That alphabet is almost certainly an ancestor of the Phoenician and ultimately of the Greek. It is the conviction of the scholars that these inscriptions date from the eigtheenth century. The language is definitely Semitic.

The Ras Shamra tablets discovered in the old library at Ugarit in North Syria dated as early as 1400 B. C., were not written in Babylonian cuneiform but in alphabetic characters. The writing is really an archaic form of the Hebrew alphabet with twenty-nine characters.

The narrative of Wenamon records the sending of five hundred rolls of fine papyrus from Egypt to Byblos in the twelfth century.

The Moabite Stone, set up about 890 B. C., with an inscription written in the Semitic alphabet common to the Phoenicians, Syrians and Hebrews, is one of the most important specimens of the earliest Hebrew.

Many other examples could be mentioned to show that writing was known in Palestine in Joshua's day, not only in Babylonian cuneiform but also in the script from which the Hebrew language eventually developed.

If we date our oldest Hebrew books of the Pentateuch about fourteen hundred B. C., and find that the oldest Hebrew manuscript of these books in our possession is not earlier than 916 A. D., what may we know about the accuracy and care with which they were preserved during the twenty-three hundred years? Certainly more than one thousand years elapsed after the completion of the entire Old Testament before 900 A. D. It will be well for us to study the sources of our present Hebrew text. We need not be afraid of the words "textual criticism." What can we learn from the men who have made a careful study of the composition, transmission, and preservation of the text of the Old Testament? Can we be reasonably sure that we have the same text that was written by the inspired writer? How may we account for the various readings, the omissions, the changes, the additions?

The men who have given their lives to the careful study of textual criticism have rendered invaluable service to those

of us who seek to interpret the Word. Let us realize that in no sense can they be thought of as destructive critics seeking to destroy the accuracy of the Scriptures. They seek rather to find for us the true text and, in every case, help us to know exactly what the original author wrote. Surely no one will voice any objection to an attempt to get back to the very words of the inspired writer. When our sources present different readings we must call in the specialist for his advice in determining the correct word.

A student who uses the Variorum Bible or who can handle the notes of Tischendorf, Tragelles, Westcott and Hort, Ginsburg or Kittel, will be constantly facing such statements as "many ancient authorities read" or "some ancient authorities read." In the marginal notes in the Revised Edition he will find many translations that differ from the rendering in the accepted text. He will be faced with two questions: How do such differences in records come to be; and how can one know which reading to prefer when the authorities differ? How can the diligent searcher know just the words written by the author of the book?

It will be well for us to realize that, in the preservation of the text of God's Word, there has been a large human element. Certainly no man's theory of inspiration need be strained to include absolute protection from any error of copyist over a period of ten or more centuries.

To begin with let us be reminded that printing was invented in 1450 A. D. and that all the work of copying manuscripts through the centuries had been done by hand. If we had the original copies of the books of the Old Testament we could rest at ease. Unfortunately, so far as we know, every manuscript of the Hebrew Old Testament written from 1400 B. C., to 916 A. D. has perished. To us it seems tragic that these should have been lost. The Jews had a settled practice to destroy all worn or torn manuscripts of the Scriptures. They first of all put them into a Geniza lest they be used in their dilapidated condition. From time to time the Geniza was opened and its contents burned. When a prominent scholar died a worn copy of the Law was buried with him.

In the persecution at the time of Antiochus Epiphanes, 167 B. C., it was a capital offence to possess a copy of the Jewish Scriptures. Very few manuscripts survived that tragic persecution. Again in the days of Diocletian, 302 A. D., the sacred books were destroyed. All down the ages the Jews have been pushed about from land to land. It has been a difficult task to preserve the manuscripts.

After the destruction of Jerusalem in 70 A. D. the text and the canon of the Old Testament were definitely fixed by the learned Jews of the schools of Hillel and Shammai. At the council of Jamnia (90 A. D.) the fixed text was adopted and has come down to us with practically no change. Our Hebrew manuscripts are almost identical. How can this be explained?

One tradition has it that all Hebrew manuscripts are derived from a single copy which survived after the destruction of Bether when the rebellion of Bar-Cochba was suppressed by Hadrian (135 A. D.).

It will be easier to think of the religious heads deciding on a text and issuing a decree that no other text could be copied and transmitted. Any manuscript that differed even in the slightest would be destroyed. A similar action was taken in the fifth century B. C., when a group of scholars settled on a copy of the Vedas. Since then no change has been allowed. The same procedure was seen when Caliph Othman destroyed every copy of the Koran which diverged from the standard text adopted by his decree.

May we go back to the earliest copies of the books of the Old Testament? They were written in what is now called the Samaritan alphabet using the Raatz characters. These letters are quite different from the alphabet found in our current Hebrew Bibles. Specimens may be found in certain inscriptions in the Sinai peninsular of about 2000 B. C., in the Lachish inscriptions of about 1300 B. C., in words found at Byblos of about 1200 B. C., on the Moabite Stone 890 B. C., on the Siloam inscriptions 700 B. C. and in the preserved portions of the Samaritan Pentateuch. We cannot be sure just when the change came about but we know that by the time of our Lord these old characters had been replaced by a later Hebrew alphabet.

In making the transition from the way it was originally written to the text that we have in Hebrew Bibles today quite a difficult task was executed. Suppose we visualize a roll written completely full of old Semitic consonants. There were no chapter, or verse, or word divisions. Each consonant sat as close to its neighbor as it was possible to find a place. There were no final letters or old vowel letters. No marks for vowels or accents or punctuation or doubling had been put in.

The first step was to take a new alphabet and go through the entire roll transliterating every letter into the new characters. Then it was necessary to substitute final letters, different in form, and quiescent letters so that other readers might not make errors in reading the text. Gradually it became necessary, for the same reason, to incorporate in certain words other consonants to indicate vowel sounds.

Even at this advanced stage there was plenty of uncertainty for the reader. He still had to divide the long line of consonants into words as he went and, at the same time, supply the proper vowel to take its place between the consonants. Suppose, for instance, that he found the three consonants *Daleth, Beth, Resh.* The word might properly be translated a *word,* a *thing,* a *pasture, death, he spoke, speaking, to speak, speak thou,* or *it was spoken.* Fortunately for us the Jewish scholars came to our rescue and provided this elaborate system of vowel writing. We will do well to remember that it is not in any sense a part of the Bible as it was given by divine inspiration except as the scholars have been able to interpret the consonants correctly. They were equipped with a good knowledge of the Hebrew language and also an established system of Scripture interpretation that had come down to them through many centuries. They were specialists in their line. Our text as we now have it is largely the result of their careful labors.

In this work of copying and preserving the Hebrew text the Sopherim worked from 100 B. C., to six hundred A. D. They were followed by the Massoretes who continued the work until the eleventh century. Following the fall of Jeru-

salem in 70 A. D., the Jewish scholars fled to Jamnia where stern dogmatism held sway. They were very conservative, seeking to preserve the accepted pronunciation, interpretation and reading of the text as they understood it. The literalism of Rabbi Aqiba prevailed.

In the course of these early years many notes and alterations were made by these scribes. They had to protect the divine name against irreverent and frequent use. In the early days no objection was felt to the use of the divine name *Yahweh*. Then it was considered irreverent and *Elohim* was substituted. Later still *Yahweh* was written but not pronounced.

The same change was made in the use of Baal and *bosheth*. At first no objection was made to the compounding of names with Baal meaning Yahweh. Later, however, it was violently opposed and the word Baal was changed to *bosheth* (meaning *shame*) hence we have Ishbosheth for Ishbaal, Mephibosheth for Meribaal, Eliada for Eshbaal and Jerrubesheth for Jerrubaal. They changed, from motives of taste, the word *curse* into the word *bless*. In five cases the word *and* is omitted from the text. In Jeremiah the LXX is shorter by one-eighth than the Hebrew text. In several passages they decided that certain words must be added to the text to complete the original intent of the author. In other instances suspended letters are inserted just above a word to change the word. In Judges 18:30 a *Nun* is written above the word *Mosheh* to make it read Manasseh so that shame and disgrace might not be brought upon the name of Moses by the deeds of one of his descendants. Other examples are found in Psalm 18:14 and Job 38:13-15 where an ayin is suspended just above the word with something of the same purpose.

They worked out a careful system of words to substitute for indelicate expressions in the text. Some of these are found in Deut. 38:30; Isa. 13:16; Jer. 3:2; Zech. 14:2; Deut. 28:27; 1 Sam. 5:6; 6:4; 2 Kings 6:25; 10:27; 18:27; Isa. 36:12. They sought definitely to remove everything which could give offense in any way to pious souls when the text was read in public worship.

These scholars studied the text with great care, counting the number of words and letters, and the middle of sections, books and divisions were indicated. They performed a prodigious task. After the adoption of the canon the Old Testament books were more highly regarded and the scribes were more careful in making the copies accurately.

Let us turn now to our sources for the study of the Hebrew text of the Old Testament. How may we be reasonably certain of the original text? Is it wise to go back of our present text in order to get the correct reading? What is the value of the translations and versions?

The Samaritan Pentateuch is, strictly speaking, not a version since it is in the Hebrew tongue. It is written in the old Hebrew characters. Since 408 B. C., it has been the Samaritan Bible. Tradition claims that it was taken from Jerusalem in 433 B. C., by Manasseh the son of Sanballat when he was driven out by Nehemiah. A rival temple was set up on Mount Gerizim. This recension of the Pentateuch is the only part of the Hebrew Scriptures accepted by the Samaritans. In the Nablus Roll preserved by the Samaritan community at Nablus the script resembles that on Maccabean coins and also the script used on the Siloam inscriptions. It claims to have been written by "Abishua, son of Phinehas, son of Eleazar, son of Aaron the priest . . . in the door of the tabernacle of the congregation in Mt. Gerizim in the thirteenth year of the rule of the children of Israel in the land of Canaan."

We may be willing to admit that this manuscript is old but it cannot go back to a date before the tenth century A. D. It is a very old copy of the earlier edition brought to Mt. Gerizim. Although there are many variations from our Hebrew text the great scholar Gesenius claimed that it was of little value in determining the true text. We need not follow the leading of Gesenius without first making a careful study of the differences between the LXX, the Massoretic text and the Samaritan Pentateuch. We can undoubtedly derive much help from a comparison. This is especially true where the LXX and the Samaritan text agree against the Hebrew copy.

The editors of the Variorum Bible give thirty-five variations of the Samaritan text as being preferable to the Hebrew reading. The most important of these are Gen. 4:8; 47:21; Ex. 12:40; Numbers 4:14; Deut. 32:35. Cf. also Genesis 5 and Genesis 11 where entirely different sets of numbers are used. Dr. Kennicott says that since the Samaritan and the LXX are independent "each copy is invaluable—each copy demands our pious veneration and attentive study."

The Septuagint is a translation of the entire Old Testament and the Apocrypha into the Greek language. It is a version of a Hebrew text earlier by more than a thousand years than our oldest extant Hebrew manuscript. It is extremely difficult for us to estimate the full significance of this translation. From the earliest days of Christianity to our own day it has been the Old Testament of Greek Christendom.

Following in the wake of Alexander's conquests the Greek language made even greater conquests than its illustrious forerunner. In far away Egypt it became the language of the common people. Jewish settlers in Alexandria held tenaciously to their religion even though they were losing their language. They needed a Greek translation to enable them to read and use their Scriptures.

The letter of Aristeas gives us a wild story of the origin of the LXX. He claims to be a high official at the court of Ptolemy Philadelphus, interested in Jewish antiquities. Addressing his brother he describes an embassy sent to Jerusalem to secure Jewish scholars to make a translation of the Old Testament. Eleazar, the high priest at Jerusalem, sent six scholars from each tribe to undertake the task. The seventy-two men were placed in separate cells for seventy-two days while the work was being done. When they had finished the work they found that each one had selected the same words and had made identical translations. The king was so happy over the results that the men were richly rewarded, all Jewish slaves were liberated, and the new translation was put in the royal library.

It is clearly evident to us that the letter was a forgery or a fabrication. We are deeply interested, however, in the

work of the scholars who worked diligently for years to make this great version possible.

A more plausible explanation of its origin may be found in an attempt to meet the Greek wave that threatened to sweep away every national faith and literature. The Jews were willing to carry the war into the enemy camp by translating the Scriptures into the Greek. It was to exercise a profound influence upon the Greek-speaking world. "This translation served the purpose of being polemic and apologetic at one and the same time, and nowhere was such action needed more than in Palestine itself."

We may be reasonably certain that the work was done by a great number of scholars over a period of a hundred and fifty years. It must have been completed by 132 B. C., when the prologue to Ecclesiasticus was written.

It was the Bible of the writers of the New Testament. Practically all the quotations from the Old Testament are made from the LXX. When translations into other languages became necessary it was in most cases the LXX and not the Hebrew from which they were made. For many centuries it was the only means by which the Old Testament was known to the Christian church. The Church Fathers did not know Hebrew and consequently depended upon the Greek translation. Thus it helped to mold dogma and furnish proof texts in the Arian controversy. We see from recently discovered papyri that many so-called "*Hebraisms*" were really integral parts of the Koinė. It was truly a language for the common people for their use in everyday life.

Comparing the LXX with the Massoretic text we find that the books of Samuel have many words in the Hebrew not found in the LXX while the books of Kings and Proverbs have many words in the LXX not found in the Hebrew text. (1 Kings 4:1; 5:6; 10:1; 13:1, 15; 14:24, 41; 2 Kings 4:6f; 11:23; 17:3; 20:18). In the book of Jeremiah the order is different in many places. The Pentateuch is done literally while the book of Job shows quite a free translation of the original.

Because of this marked divergence from the Hebrew text the LXX became very unpopular with the Jews. This un-

popularity was made more acute when the Christians took over the LXX as their Bible. It was more than the Jews could endure. They continued to do all within their power to discredit the LXX and to bring out rival Greek versions to take its place.

The first of these was done in 140 A. D. by Aquila, one of Rabbi Aqiba's pupils. It was an attempt to substitute a literal translation of the Textus Receptus for a text that had many variations. This literal, pedantic version became popular with the Jews and continued to hold its place in their thought to the time of Justinian in the sixth century. Its importance for us lies in its exact reproduction of the rabbinical text of the second century A. D. It was a meager beginning of the scientific study of the text of the Hebrew Scriptures.

In the days of Marcus Aurelius a new translation of the Old Testament was made by Theodotion of Ephesus. It was really a revision of the LXX in a free, flowing style that became very popular with the Christians who refused to accept Aquila's version. Theodotion's rendering of Daniel was so good that it was adopted by the Christians in place of the inadequate LXX version.

In order to satisfy a number of Christians who were unwilling to accept the LXX a new translation was made by Symmachus, 200 A. D. It was an excellent translation of the Hebrew into good idiomatic Greek. It seems to have been a careful revision of the LXX and Aquila's translation into beautiful flowing language that set forth the real meaning of the original. He carried forward a tendency of the LXX to refine away the anthropomorphisms of the Old Testament. His translation did not become popular but it influenced Jerome a great deal in his monumental work.

Near the middle of the third century A. D., Origen the greatest LXX scholar of antiquity produced his monumental work known as the *Hexapla*. This Alexandrian scholar became greatly interested in the later versions and the divergences between the LXX and the current Hebrew. He determined to provide for his Christian friends the true text

and meaning of the Old Testament. Not being able to accomplish his work without a knowledge of the Hebrew language he set himself to the task of mastering Hebrew grammar and syntax. His next move was to collect copies of all the Hebrew and Greek Scriptures. In one of his commentaries he says: "By the gift of God we found a remedy for the divergence in the copies of the Old Testament, namely to use the other editions as a criterion."

His *magnum opus* has been called the *Hexapla* or *six column* edition. The material was arranged in six parallel columns containing the Hebrew text, the same text in Greek letters, the version of Aquila, the version of Symmachus, the LXX, and the version of Theodotion. In his fifth column he put down his revised text of the LXX. He was unwilling to alter the current LXX text without a clear indication of the changes made. Careful notation of each change was made on the margin of the column, indicating his decision as to the incorporation or omission of words found in the Hebrew text or in one of the translations. "He made use of a system of critical marks used by the grammarian Aristarchus in his edition of Homer." His aim was to harmonize the Greek manuscripts as nearly as possible with the Massoretic text. It is difficult to estimate the value of such a stupendous work. The original was preserved for some centuries in a library in Caesarea where it was used by Jerome. It probably perished in the destruction of Caesarea by the Saracens, 638 A. D.

Origen's fifth column with the elaborate system of signs was copied many times and widely circulated during the fourth century. Gradually the critical signs were left off and the resultant text was the occasion of more confusion than good since it is a manuscript in which the current LXX text and the later versions are hopelessly mixed.

In the following century Hesychius and Lucian made revisions that did much to get back to the original LXX text. Lucian's recension is exceptionally valuable because it was based on a text older than any that we have.

The other versions came as an answer to the desires of the new Christians to know the Hebrew Scriptures. In every

country where Christianity was preached there was a demand for a translation into the language of that country. The Syriac or Aramaic was the language used in Palestine and Syria in the time of our Lord. In this language the Peshitta version has been the one standard Bible for the Syriac churches. It was made during the second century A. D. One copy of it is preserved, dated 464 A. D.

The Coptic translations were made from the LXX for the Egyptian Christians. They are of more value for the New Testament students than for the Old. The two versions of most importance are the Bohairic and the Sahidic. The latter was made before the end of the second century.

Strange as it may seem there was very little demand for a Latin translation of the Scriptures in Rome. Paul wrote his letter to the Christians in Rome using the Greek language. The first step in this direction was started in the Roman province of North Africa when the Old Latin version made its appearance. Tertullian had access to a complete Latin Bible by 200 A. D. This old version, made from the LXX, has almost completely disappeared since Jerome's monumental work superseded it.

In 382 A. D., Jerome was urged by Pope Damasus to make a thorough revision of the Latin Bible. His work marks a new epoch in textual study. As he worked he became dissatisfied with the translation from the LXX and determined to learn the Hebrew language so that he could make a fresh translation from the original. His three translations of the Psalter give us an illustration of his increasing effectiveness as a Hebrew scholar and as a translator of the Scriptures. For fourteen years he worked on his great task. Influenced by his Hebrew teachers he leaned heavily toward the Hebrew text in preference to the LXX. When the two readings were before him he practically always chose the Massoretic text.

His version was given a cool reception by the people who had been brought up on the translation made from the LXX. The text was different in many cases and the rendering of phrases was so new to them that they did not appreciate the

work of the greatest scholar among them. Gradually, however, it came to be accepted as the standard version and has held its ground to our day in the form of the Vulgate.

In our study of the text of the Old Testament what help can we get from the versions? What is the value they contribute toward arriving at the original text? In the very nature of the case several of these versions will be practically useless since they are made from the LXX and since they were produced after the various texts had been fixed rather definitely. Of these we may dismiss as valueless the Arabic, the Armenian, the Gothic, the Coptic and the Ethiopic versions. The Old Latin might be so regarded were it not for the fact that it goes back to the middle of the second century and proves to be an early witness to the Greek text of that day. It is also a very literal translation of the LXX thus preserving for us more nearly the exact LXX text. Then too this old version was used extensively by the Latin Fathers who quoted freely from it. We can see rather clearly the type of Greek text in use in their days.

The Syriac translations were made from the Hebrew but after the text had been standardized. Their one value for us would be to see just how the translators read a text that was unpointed. They made use of the current tradition and gave us a text that is much earlier than any of our existing Hebrew manuscripts. The standard Syriac version is the Peshitta.

When we come to consider the value of the Samaritan Pentateuch we have difficulty. To begin with it is the earliest of our versions. Its value for us is lessened, however, because it bears witness only to the Pentateuch and that is where we need help the least. The most important difference between the Samaritan and the Hebrew recensions is the additional commandment which is introduced following the regular ten commandments. Each of us is familiar with the two recensions of the ten commandments in our Hebrew Bibles (Ex. 20:1ff. and Deut. 5;6ff.). These two accounts present many slight differences in wording. The Samaritan recension presents a harmonized text in which the same words appear. This extra commandment, however, contains the "vital

dogmatic difference between Jews and Samaritans" since it proclaims the sanctity of Mount Gerizim as God's sacred mountain. In this version the eleventh commandment stands on the same level with each of the other commandments. In it Mount Gerizim is the chosen spot where the memorial stones were to be placed and where an altar and the sanctuary were to be established. Strangely enough this extra verse is included in Origen's *Hexapla,* marked with an asterisk indicating its absence from the Hebrew text.

A careful comparison of the text of the Samaritan Pentateuch and the Massoretic text shows a number of variants. In every case it seems that the purpose has been to blend and harmonize the various statements as far as possible. Prof. Moses Gasper in the Schweich lectures (1923) says: "The differences between the Jewish and Samaritan recensions of the Pentateuch, excluding the dogmatic portions, are on the whole of comparatively small importance. They are, of course, of value from the Midrashic point of view, where every letter and word is of consequence, but as far as the contents of the books are concerned the differences are mostly of a very insignificant character. They do not alter the sense much, nor do they introduce or contain any serious modification of the historical or legislative parts of the Pentateuch."

The Aramaic translations known as Targums are of great value in textual criticism since they were in use in Jesus' day. The two most important of the Targums are the Babylonian and the Palestinian.

In the case of the LXX we find an exceptionally valuable bit of evidence. The variations are numerous and important. What can be said concerning the relative worth of the LXX and the Massoretic text? Which represents most accurately the words of the Old Testament Scriptures as they came from the hand of the authors?

To begin with we may remind ourselves that the LXX was translated between 275 and 132 B. C., and that the time of the fixing of our Hebrew text in something of the present state was about 100 A. D. Our oldest Hebrew manuscript is dated 916 A. D. while our best LXX manuscript goes back to the fourth century A. D. (A small fragment of Deuteronomy

is dated 150 B. C.). The Chester Beatty Papyri collection gives us a copy of the LXX of the second century, A. D.

Let us also remember that for at least three hundred years beginning with the days of our Lord's earthly sojourn, the Old Testament of the Christians was the Greek LXX. The Jews who were not Christians insisted on their own Hebrew text and other Greek translations made by Jews to rival the LXX.

The great Hebrew scholars, Origen in the East and Jerome in the West, deliberately abandoned the LXX and the versions made from it. They set themselves to master the Hebrew language and to put forth translations of the Hebrew text based on sound scholarship. Since the fourth century the trend has been definitely toward the Hebrew text as preserved for us by the Massoretic scholars. In very few instances have translators been willing to accept a LXX reading in preference to the Hebrew.

In the seventeenth century a hot controversy arose over the integrity of the Massoretic text. The Buxtorfs of Basle defended it with great energy claiming that it had been revised and equipped with vowel points by Ezra and kept infallible by divine providence through all the centuries.

The Buxtorfs were opposed by Louis Cappel and Jean Morin who claimed that the LXX was far superior to the Massoretic text; that the vowel points originated as late as the eighth century, and that many passages in the Hebrew text must be corrected by the versions.

It is quite easy for us to see that the middle of the road position will be much nearer the truth than either of these sides. The Massoretic text is the basis for all our translations. It is the superior text. We can be just as certain that the LXX version, which we can trace back to an origin more than 350 years earlier than the Massoretic text, should be able to supply, in many cases, the correct reading.

In many passages the LXX comes much nearer making sense than the Hebrew—in fact in some of these cases the Massoretic text as it now stands cannot be translated at all without doing violence to the laws of grammar or the context. In most of them the LXX or the versions give a differ-

ent reading that is intelligible. For instance in Genesis 4:8 the Hebrew has "And Cain said to Abel his brother." Something has undoubtedly been lost from this verse. The LXX and the versions supply: "Let us go into the field." The word "*wayyomer*" cannot be translated "and talked with" as the A. V. renders it. In Exodus 14:20; Ps. 16:2; 1 Sam. 13:21; 27:10; much of 1 Kings 6 and 7; Job 3:14 and 35:15 the Hebrew gives no meaning at all. In practically all these verses the LXX translation is clear and in accord with the context. Can we say that the Massoretic text should be followed against the reading of the LXX in such instances? We certainly would not advocate the acceptance of the LXX reading in each case where it differs from the Hebrew. Occasionally the LXX and the Samaritan Pentateuch agree on a text against the Massoretic wording. Since these versions are our oldest and since they do not depend on one another in the least it would be reasonable to suppose that they represent the original reading of the Hebrew.

The scholars who made our Revised Edition of the Bible adopted many readings from the versions and in many other instances they give the translation of the version rendering in the margin. It is quite evident that they should have included a number of these marginal notes in the translation. They say in their preface: "The state of knowledge on the subject is not at present such as to justify any attempt at an entire reconstruction of the text on the authority of the versions. We have, therefore, thought it most prudent to adopt the Massoretic text as the basis of our work, and to depart from it, as the Authorized Translators had done, only in exceptional cases."

Dr. Kenyon says: "When the text of the LXX, in particular, has been placed on a satisfactory footing (to which it is hoped the large Cambridge edition will greatly contribute) it will be time enough to consider how far its readings may be taken in preference to those of the Hebrew. It is probable that eventually a much fuller use will be made of the LXX than has hitherto been the case, and those have done good work who have called attention, even in exaggerated tones, to the claims of the ancient Greek version; but no

general substitution of the Greek for the Hebrew as the prime authority for the text of the Old Testament will be possible unless the universal assent of students be won to the change. It will be enough for one section of specialists to take up the cry, and, proclaiming themselves to be the only advanced and unprejudiced school, look down upon all others as unenlightened laggards. Such schools and such cries, stimulative as they are of thought and of work, are for the moment only. If the Massoretic text is ever to be driven from the assured position of supremacy which it has held since the days of Origen and Jerome, it will only be when the great bulk of sober criticism and the general intelligence of Biblical students have been convinced that the change is necessary. It is very doubtful whether such a conviction will ever be reached; but it is probable that increasing use will be made of the Septuagint evidence, and students will do well to keep an eye on it in their work on the Old Testament." (Our Bible and the Ancient Manuscripts, P. 96).

At any rate in trying to recover the original text of the Old Testament we must be willing to turn to two groups of witnesses. In our first group the Hebrew text adopted about 100 A. D. will associate with itself the tenth century manuscripts, the notes of the Massoretes, the early Syriac rendering, Jerome's great work, the translations of Aquila, Symmachus and Theodotion, Origen's Hebrew column and the Targums. When the Massoretic text needs support one of these daughters will come to the rescue.

The other group will go back to the original translation into Greek made between 250 and 130 B. C. As supporting witnesses are the *Codex Vaticanus*, the recension of Lucian, the fragments of the Old Latin and Origen's *Hexapla*.

In the great majority of cases the Hebrew text will be found to be supported by practically all of these witnesses. When there are divergences it will in most instances be easy to determine the original reading by the patient application of the scientific principles of textual study. We owe a big debt to the scholars who are leading us step by step nearer to the actual text given us by the Holy Spirit through men of his choosing.

036

The Supremacy of Christiantiy.

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In the midst of the troubled times through which the world is passing today, what power may there be sufficient to stem the tempestuous current and bring the frail bark of civilization through the stormy seas? Almost the whole world is wrapped in a conflagration of passion and violence and the entire social structure is in a state of revolution and radical transformation. False philosophy sitting in the saddle of world-education rides humanity furiously toward its total destruction.

A number of forces have had great influence in the shaping of the present world, such as philosophy, science, religion, and theology. Also at least five social institutions have played leading roles in human history; family, church, school, state and economic order, each of which is a tremendous power. Much confusion, disorientation, and disintegration reigns in all of these forces and institutions at the present hour. Powerful undercurrents of past civilizations have thrust up in a stupendous unheaval.

There is only one force which offers hope of being adequate to weather the frightful tempest which now sweeps over Europe and the Orient, and threatens the rest of the world. It is the mighty force of the Christian faith, most powerful of all factors known to man in moulding the individual and society.

Education in the hands of the state has become a formidable force for good or evil; but it is not as powerful as true religion, which is able to dominate it for the good. Economic organization, with its material resources wields a mighty influence but genuine Christianity can resist all its subversive power and compel it to her service. The totalitarian state seems in the ascendant, but true religion is vastly mightier than the secular state. It can unify the individual soul and integrate all the social forces and institutions around one com-

mon loyalty. Why that is true and how Christianity is to accomplish the reconstruction of a new world out of the wreckage of the old is the object of this inquiry and discussion.

We make no apology for claiming supremacy for Christianity among the forces of the modern world even in the face of the collapse of the western and supposedly Christian civilization. It must not be judged by any historic failures due to inadequate application. The roots of its supremacy lie deeply in the beginning of the race, the unity of which is taught by all lines of anthropological study. Mankind wandered away from God through the centuries but in the substratum of all ethnic religions are found monotheistic traditions pointing the way to possible renewed fellowship on condition of return to the one true God. Along the trail of the centuries the character of God was made known through his dealing with his people, punishing them when they sinned and blessing them when they were loyal and obedient. It is not surprising that the people of Jehovah were contaminated by their contact with false faiths and errant humanity, resulting in serious reverses along the way. The greater part of mankind wandered away from God in the beginning, and refusing to have him in their thought exalted the creature above the Creator.

I. *Christianity is supreme by the testimony of Comparative Religions.* Eminent students of religions agree in giving religion the supremacy among the civilizing influences known to mankind. "No great civilization has been produced in which religion was not the highest motive; nor has any been able to survive the decay of the religious consciousness or even the removal of the religious sense from its central position in the civilization." Apart from true religion to stir the emotions and dominate the will for the good of humanity, there is no hope that the peoples of the earth shall be marshalled in a united progress to a high destiny. True religion is the motive power of all secure social co-operation. No plan to secure a permanent peace and eliminate tragic war has ever yet been successful, because the Prince of Peace has not been allowed to rule in the hearts of men.

We give due credit to all that has been worthy in ethnic faiths. Some of their founders made substantial contributions to civilization but they were not adequate guides to humanity. At its best, pagan religion was wandering humanity's groping search for the God it had rejected and left. But true religion is not the search of man for God so much as the reaching down of God in revelation to man. Such a revealed religion is Christianity.

Dr. W. O. Carver gives a threefold test by which to judge a religion as to its true character. (1) Its doctrine must be comprehensive of vital spiritual truth and devoid of the untrue; in ideals it must be ethical and spiritual and must cover all of man's relationships with God, man and the world. (2) Its power must be available and infinite, personal not impersonal, internal not external, divine rather than human. (3) In handling human nature with all its tendencies, depraved passions and corrupt practices it must be understanding and sympathetic, yet it must not incite to evil or encourage or ignore sin.

A careful examination of pagan religions judged by these practical tests reveals their failure to regenerate the individual and society even after centuries of trial. To fulfill these requirements a religion must truly inform and intelligently guide man's spirit, and effect the redemption and salvation of the world.

Hendrik Kraemer classifies religions into the prophetic religions of revelation and the naturalistic religions of transempirical realization. The Christian religion is prophetic and based on revelation; the animistic and polytheistic religions are naturalistic and based on man's own understanding of his universe. Christianity is not man-made like ethnic religions but offers redemption and salvation from sin, frustration and eternal death. Naturalistic religions substitute human absolutes and even make a god of *National Culture* to take the place of the transcendental God. In Christianity there is a personal, persistent and eternal absolute, the Lord of revelation and history. Christianity is not a mere syncretism of the best elements of naturalistic religions, nor is it a subjective

product of man's intuitions and feelings but is full of objective reality and infinite power. It produces spiritual life through the second birth from above which releases potential energies and dormant powers of the soul.

Christianity is the final and absolute religion. To claim less than deity and finality for Christ in the face of the claims he made for himself would be to make him out a self-deceived dupe or a designing impostor. So, to claim for Christianity any acceptance at all is to claim that it is the final and absolute religion, both natural and supernatural, human and divine in character, like its Founder. One recalls in this connection the august moment in the famous World Parliament of Religions in Chicago in 1893, when David Cook, representing Christianity, in the presence of a hundred and fifty thousand auditors, arose and addressed the representatives of other religions in a personal appeal. To each leading representative of the various ethnic religions he addressed this question, after citing the tragedy of Macbeth: "Does your religion have the power to cleanse the blood from the hands of the murderer and the guilt from his soul?" Each when addressed, arose in turn and had to confess that his religion was inadequate for such a task. "Then," said Cook, "I must claim for Christianity the right to minister to the whole world, for such power it undoubtedly possesses."

II. *Recent developments in science, theology and philosophy have tested the strength of Christianity.* Materialistic science and rationalistic philosophy have swept over the thought-world in a storm, but Christianity has weathered the gale.

1. Organic evolution was the first of these testing forces. This scientific theory spread rapidly and soon became predominant in educational circles, tincturing the thinking of mankind in all literature including even that of religion. Many professed Christians were swept from their moorings and lost confidence in their faith. By the doctrine of "the survival of the fittest" God was reduced to the "Cosmic Process" and man was placed in a mere game of competition to excel

in life by inherent force. Sin became but a stage in the upward development from the ape, and morals were made relative. Out of this philosophic hypothesis arose the doctrine of the "super-man" resulting in the chaos of our present world. All the wonderful inventions of human genius are now being employed efficiently to exterminate the race that made them, along with all the precious treasures of age-long conquests of thought and effort. Leading scientists today must weep over the perverted use of man's inventive genius, while confessing that "their more recent investigations are leaving them with the impression of the mysterious background of the cosmos not incompatible with the Christian interpretation." They no longer profess to furnish a clue to history or an ethical standard for mankind. Men are forced to see that God cannot be identified with mere sub-moral and infra-personal energy.

But Christianity is left to stem the tide of secularism and relativity, results of the philosophy of *change*, which plunged multitudes of the rising generation into a world of chaotic uncertainty. It must convince these multitudes that true science and Christianity are not antagonistic but that the same hand that made nature made man and revelation. Science explores and finds new truth about the cosmos through experiment; Christianity starts with the affirmation of Reality other and more than all mankind. Recently scientists who hold to the theory of *development* profess that it is a biological process by which certain changes come about in nature, but they do not now claim to deal with matters relating to moral progress.

Herbert Spencer was obsessed with the idea that progress was always toward perfection, but recently scientists warn that "progress in society does not depend on imitating the cosmic process." Christianity must master the forces of science for ethical progress in the creation of a world of peace and spiritual prosperity. To do this it must be stronger than the gods of narrow nationalism and the genius of the super-man. Such strength it draws from the unlimited resources of Reality.

2. Another testing force was theological *immanentism* which grew out of naturalistic philosophy. The traditional theological view of transcendence and immanence was modified in adaptation to the current scientific view, by magnifying God's nearness in nature, to the point of identifying him with nature in a quasi-pantheistic interpretation. He works in his laws but not in miraculous manifestation of his power. Man became the "climax of the evolutionary process and supreme revelation of the indwelling Creative Spirit of the cosmos. Jesus was God but so are we."

The most fundamental Christian doctrines were altered. Man's need of grace and the new birth was discredited. According to McGiffert, "Christianity should be adapted to the world civilization." With William James, God became "a more powerful ally of my own ideals." The Biblical conception of man as a worm in the dust was replaced by the idea of the evolution of man from the brutal past of the ape "destined to be a God." Out of this view came humanism which virtually made man its God. The scientific approach was the only path to truth. Gerald B. Smith expressed the extreme view of this school: "If the theistic hypothesis becomes too difficult to maintain may we not abandon it for some more suitable conception without abandoning our belief in some kind of cosmic reality capable of stimulating in us the experience we call religion?" The practical result was the breaking down in many, of the traditional belief in the Bible, and the birth of the totalitarian religion, with the "dismissal of Christian ethics as being too narrow."

3. Higher criticism followed the new scientific and theological thought, bringing consternation to many who had always held to the Bible as the inspired and authoritative Word of God. The attack on the Bible soon centered around the deity of Christ, making his divinity to consist of "his obedience, a kind of divinity of a God-filled man" and calling in question the authority of the Scriptures. The practical result was the undermining of confidence in and increased neglect of the Bible by some, but the re-examination of the foundations, and consequent strengthening of the faith of others.

After the battle the impregnable fortress of Christ's deity was seen intact and the evil consequences of the neglect of the Bible were laid bare. Christ stood forth as the living Christ who "one time broke into history" and revealed to mankind the transcendental and immanent God.

4. The most recent test of Christianity came in the new psychological study of religious experience. The fast-growing science of psychology followed physical science with its investigations of examples of religious experience. William James, the pioneer, and Starbuck, his pupil, used the scientific-inductive method, basing their work on a materialistic psychology. Some of their conclusions were disturbing, but some beneficent results came out in improved methods of Christian work.

This revolt against the orthodox view of revealed truth as the sole means of veridic experience, made pre-rational feeling the basis of religion. It adopted the pragmatic view, favoring the idea of immanentism, and emphasizing man's initiative in religious experience. It overlooked the fact that Christianity is more than general religious experience, in that it penetrates within the exclusive spiritual sphere. Religion became a matter of human instinct as illustrated in the feeling of awe, universal in all religions. But James later came to feel that there was an objective reality, a "something there," and though he detested the creeds and theories of organized religion, realized "that religious life as a whole is mankind's most important function." Wieman further proved that religious phenomena cannot be judged scientifically. The data of Christianity: God, man's soul, and their relationship are not mere hypotheses. Furthermore, religious experience without revelation is an insufficient authority, because revelation is not a mere inner light based on psychological introspection. The new birth leading into a life of fellowship with God is real. The initiative of Christian experience is not in the hands of man, as Humanism would dictate, but belongs to a gracious God. Voluntary response through faith to God's call to reconciliation is man's part in establishing veridic Christian experience. The door of the Kingdom is thus

opened for man to enter into the exclusive sphere of real Christian fellowship. Christianity thus stood the tests.

III. *The supremacy of Christianity is solidified in a progressive theology.*

Christian theology is the organized results of reflective thought about Christianity. It grows out of the Christian revelation and experience but has tremendous power in sustaining the claim of Christianity to supremacy.

Theology has undergone many remarkable changes in the past century. Rationalistic Criticism, taking its origin in Germany, had spread over a large part of the Christian world. Liberalism previous to the World War became a passion with many but the war itself shocked men out of their idealistic view into a more realistic interpretation of life and with the disappearance of democracy in Europe came an atmosphere hostile to liberalistic doctrines.

In the midst of the first World War, Karl Barth, while trying to preach a liberal social gospel, was convinced of the horrible reality of things as they were, and, like the great Reformers, was driven back on the Bible, though for him a modified one. He founded the Theology of Crisis, which sought, in spite of the destruction previously wrought by criticism, to bring the people back to revelation as the real source of help for man in a tragic world.

Meantime the totalitarian state took over religion in Germany appointing Mueller Reichbischof. It could not command universal loyalty for its paganized form of Christianity but worked out for itself a new Bible, which discarded "a Christianity crippled by the Jewish sense of inferiority and sin" and substituted a man-made "*positive type,* honorable, heroic and full of antipathy for Jews, Slavs, the Yellow races and Negroes." The god of this type of religion was the Nation. Drawing from pagan sources, its makers declared all "men and gods in the grip of a common fate which they must suffer boldly and proudly together." Thus religion was made to conform to the totalitarian purpose of domination. The opportunity for the self-assertion of such a religion was found in

the deadness of established churches in most of the countries of Europe. Their formalism not penetrating deep enough to touch the hidden springs of being and regenerate the heart and life, the masses of the people were left religiously indifferent and without the resources of a real Christianity. In France and most other countries historic Christianity was of the type that does not know the new-birth, the very beginning and source of the Christian life. In this tragic failure to apply New Testament teachings we find the secret of the chaos in Europe today. They have had more theology than vital religion. In established religions thinkers were more concerned with philosophy and theology than with vital Christian experience. Such thinking spread to other parts of the world and contaminated educational institutions, and through these the masses. Rosenberg's Nazi Bible raised *Nationalistic Kultur* to the place of God who was reduced to the level of the Aryan-pagan conception of the identity of man and God. His conception identified soul with blood and race after the manner of Eckhart.

In other European countries the Lutheran theology, identifying the Church and Kingdom, had long held sway over religiously indifferent peoples. Schleiermacher had led many to the notion of religion as the "feeling of absolute dependence," while Ritschl and Harnack had reduced Christianity to anthropocentric moralism. In Holland ethical culture and religious humanism sprang up in the wake of the critical work of Kuenen. A few scholars here and there presented isolated examples of evangelical teaching, but a swing back from liberalism to a more conservative view lacked in coherence. Still Barth's influence did much to restore the Word of God to a central place in theology. Divine transcendence was recovered making a transient world dependent on the Creator. Dostoievsky and Berdyaev emphasized human depravity and freedom, making possible heaven and hell, and the "fourth dimension" of depth in the demonic. Aulen reopened the problem of the atonement to rescue man from the demonic powers, and New Testament catastrophic eschatology was recovered to explain the tragic events of the times.

In America, of simpler tradition, naturalistic tendencies have begotten intellectual pride in educational centers and freedom of thought has been misinterpreted to imply the necessity of depreciation of divine revelation. Recently there are developments toward mutual approximation in the fields of philosophy, science and theology, looking toward the rehabilitation of theism. The mechanico-physical theory of the universe has subsided. Phenomena contain "something that is indescribable and incommunicable." Revelation must come in to supplement science and philosophy. Cold intellectual humanism in the unregenerate man cannot penetrate to Reality and find out its nature, but God has made plain the conditions by which man may experience the spiritual birth and enter into vital relationship with Reality. Only a regenerated man is fully equipped for scientific research in the realm of spiritual things.

Christianity is thus unique in its thinking. We agree with Homrighausen that theoretical thinking is merely observatory and not truly scientific. The genius of experiment, fundamental in scientific investigation, is that the whole personality of the experimenter is involved, including reason, feelings, intuition and faith. Christ manifested spiritual insight into the characters and affairs of men, not because he broke over the self-assumed human limitations but because he allowed his intuition and moral reason to be guided by the Spirit of God. A primary qualification of knowledge of spiritual reality is in intellectual humility and obedient faith. Reason has its proper functions but faith is necessary to complete thinking. Science would include all the facts of our existence; but sin, guilt, and forgiveness which are followed in the repentant heart by peace, joy and intimate access to Reality are facts as real as those of sight and touch. When we learn to follow the path of experimental New Testament religion in our thinking we shall have a vital spiritual theology. *A Christianity based on such a theology would accomplish the superhuman task of turning the world back to God.*

Such a Christianity gives courage to stand for truth and conscience even though one be burned at the stake. Men

with convictions grounded in the reflective thought and experience of revelation have ever been the apostles, reformers and leaders in the supernatural undertakings of Christianity through all its history. Huss, Wycliff, Luther and a long line of Christian martyrs were the exponents of the supremacy of such a Christianity. Few have been willing to suffer martyrdom for the sake of philosophy but many Christians have died for conscience and religious freedom. Reflective vital Christianity has ever been a great stimulus to reason, the creator of human culture, power and skill, and the parent of sensibility, reverence and spiritual insight. It is based on love, the strongest thing in the universe, and "sheds love abroad" in the human heart. *It does not seek peace by compromise with error but strikes for a permanent peace based on the right.* It presents vicarious love as the strongest factor in the redemption of the race.

We conclude, with Kraemer, that revelation is the legitimate source of our knowledge of the Christian faith. We have in the revealed word the witness of the prophets, apostles and primitive Christian churches. The Bible, subjected to the severest test before the tribunal of human reason and history, has stood firm. All efforts to insert the Christian faith into the immanent process of human creativity in the field of religion have failed. The Bible is not a book of religious or moral philosophy, but is theocentric and reveals a religious and moral universe with a personal transcendent God as Creator and Sovereign and an immanent God of providence, upholding all things by the word of his power. Man is personal and ethics are based on religion. Taking "Biblical realism," we may expose the error of the naturalistic philosophical thinking of immanentism. God's immanence is different from the immanentism of current religious philosophy in that it is one of personal fellowship with and active participation in the life of man and the world. The problem of creation is also resolved by revelation which attributes the origin of the universe to the will of God. The Christian faith is revealed in the Bible and corroborated by human experience. *Thus theology and Christian experience validate each other and constitute a yoke of irresistible might.*

IV. The Christianity of Christ is supreme over all philosophy and science. Such a statement seems to be contradicted by the present world crisis. Nietsche's philosophy of the superman is yet in the saddle and is spurring on furiously. *But "might is right" is wholly contrary to the New Testament which teaches theocratic democracy of good will and equal opportunity.* The doctrine of "survival" describes a perverted nature "red in tooth and claw" which yet awaits the day of its redemption when there shall be a "new earth wherein dwelleth righteousness."

1. Christianity is above philosophy in its ability to explain God, man, and the world. Through philosophy man's unaided reason seeks for God but never finds him, exalts self only to abuse itself, *possesses nature only to subject it to selfish and tragic ends.* Christianity embraces a wider sphere than philosophy, including both the natural and the supernatural. Human reason unaided cannot leap the chasm of death and the grave. Man has through the centuries sought an explanation of the universe through the natural reason unaided and system after system of philosophy has arisen only to be swallowed up by successors.

Christian theology, which is but an exegesis of revelation, explains God as transcendent and immanent, the Creator of man and nature and the Sustainer of the Cosmos. But revelation is self-disclosure of God through nature, humanity, and his Word conclusive in his Son. The personal God reveals himself as the ground of all truth, being, values and thought. Revelation is a stumbling-block to thinking in human universals but is the basis of true theology and of Christian experience. It ranks above every universal. It is related to rational knowledge because God makes himself known universally in nature and humanity. The World Ground of the spiritual universe is in vital relationship with every human spirit. Authority is vested in the revealed Word, which is the disclosure of the divine mystery in the gospel of his Son, made effective to the initiated through faith. Pietistic and Romantic subjectivism protests against the authority of revelation. But revelation is objective and mediated, not a mere

subjective experience. Relation to ultimate Reality becomes real only through faith founded in revelation.

2. Philosophy has never been able to resolve the question of epistemology, to find the relation of the knowing self to the world which the self comes to know. To the idealist the world is a mental image; to the realist it is distinct from the mind. Revelation, complementary to human reason, points the way to the solution of the problem.

Religion is not a mere illusion. We live in a reliable universe not like that of Nietsche with its "skimming of superior persons by the survival of the fittest." Man is free but not for selfish ends of mere physical survival. Huxley, who said that "the order of progress is the struggle for survival," was self-contradictory in respecting the liberties of the weak as a virtue. Morality in a non-moral world of survival would be absurd. The universe which responds to man's moral aspirations is both moral and personal. Only person possesses awareness of self and environment and feels the mastery over both. Responses to personal prayer reveal a Supreme Person in the universe, as in forgiveness.

There can be no religion without an objective God, the acknowledgement of whom in worship is the essence of piety. Worship is directed to a real not an imaginary deity, involves definite response in actual blessings. Christianity demands essential reality in experiential presence of God in fellowship and communion as also in wrath against sin. Christian mysticism is experienced in communion with the objective Saviour and Redeemer.

Kant limited scientific knowledge to *phenomena* and denied it to *noumena,* but there is a recent trend toward realism. Experience bears witness to the *thing-in-itself.* Sense-perception gives us impressions upon which we can rely and knowledge is verified in experiment. The "faith of faithfulness" finds a definite response in divine reality which is the basis of all Christian life and activity. Superhuman power is granted to faithful prayer for the great tasks of the Kingdom, proving the promises of revelation. Such a *faith* is one of the essential and basic methods of scientific inquiry. Science is both real-

istic and idealistic and so is akin and should be a handmaiden to Christianity. *In Christianity are found the grounds of both science and philosophy.*

Christianity in search for truth is neither dogmatic nor intolerant. It has truth to contribute to science and philosophy and maintains an open mind to all truth. But the search for spiritual reality is conditioned on the spiritualization of the one seeking it. The initiated is no longer a mere spectator but a participant in the experiences of the spiritual Kingdom which the uninitiated cannot comprehend. Science and philosophy in their effort toward the rational emancipation of man fall into intellectual pride and accuse Christianity of being dogmatic. But Christianity cannot do less than attribute the creation of the world to the will of God who said: "Let there be light; and there was light." Rational realism attributes non-spiritual independence to material things with natural law. Aristotle's metaphysic made God a *dimiurge,* but Christian realism attributes man and nature to the will of an absolute and transcendent God.

Christianity is superior to philosophy in furnishing a basis for ethics. Rationalism fails in ethics because it makes man a means and not an end. Idealistic ethics knows the values of self, freedom, and unconditional law; but cannot prescribe conduct for man beyond the formulae of science. Perverted human nature knows God only as an idea, not the living God of experience. The basis of a true ethic is man's recognition of sin and his utter dependence on the grace of God for salvation. Christ revealed the reality of sin, the need of grace, and the provision of redemption. Unaided by the revelation of the Word man cannot see his own sinful need. *Through a vital faith in him regeneration is experienced and becomes the true and only basis for efficient ethics.*

Science is making vast strides and a *new cosmology* is taking shape, greatly affecting current conceptions of God, man, and the world. To Isaiah God was Creator of all things; to Jesus, the Father in whose hands are all things; to Paul, the one of whom, in whom, and for whom are all things. The cosmology of Newton reduced man to a puny spectator and an insignificant product of a self-moving cosmic machine. But

mechanism, which long held sway in scientific thought, is now reduced in physics and astronomy. Millikan says: "The childish mechanical conceptions of the nineteenth century are now grotesquely inadequate." There is a "new interpretation of time, space, matter, electricity, mechanism, organism, structure, pattern, and function."

The theory of relativity introduced the idea of space-time, giving a fourth dimension to all physical objects. Old physical concepts are transformed into mathematical symbols. Eddington says: "Physics is getting closer to reality . . the physical world is reduced to a world of symbols replacing the mechanistic view of the world." Philosophy and *revelation* must explain the nature of the realities to which the symbols apply.

There are indeterminate happenings in the recesses of the atom, and interactions between individual elements are unpredictable. Eddington affirms that physics is no longer pledged to a scheme of deterministic law and the laws of physics are to be regarded as statistical averages rather than a final account of the nature of things. The quantum theory "leads us to the brink of a baffling mystery within which we can descry an indeterminate spontaneity congruent with conscience and attested by inner experience." Furthermore, Whitehead's theory of organism "is not all-sufficient for cosmology because there are great ranges of fact and event which are super-organic, particularly in the sphere of purposefulness." Christian theism is necessary to complete its ultimate concepts. *Neither a philosophy nor a science which depends solely on human reason can explain the cosmos. In Christianity both must be grounded.*

V. Finally, *history* presents an important testimony as to the supremacy of Christianity. The writing of history as an art began with the Greeks. During the Middle Ages it was absolute and authority was vested in Scripture and in the Church, especially its oral traditions. In the modern period, it was secularized and in the nineteenth century the principle of *development* became the guide in the examination of sources for history-writing. Current relativistic historicism was born.

Lyman points out that five principles have been followed in the writing of modern history. By Hegel's *idealistic monistic method,* on the principle of *development,* reality reveals itself in history, which is a rational process, reason being sovereign of the world and the state the divine idea on earth. In the succession of states the immanent spirit gains ever fuller expression. Karl Marx made *evolving forces of production the ultimate cause,* decried religion as "the opiate of the people" and exalted man to the place of God. All conditions making men servile, neglected or contemptible must be overturned. But history based on either economic determinism or monistic idealism could not satisfy humanity's needs. The *pluralistic* theory came next. Naturalism and socialism led to the practical rejection of the unity of humanity as an ideal and acceptance of the Machiavellian doctrine of absolute sovereignty of the state, with the added doctrine of superiority and inferiority of races. This theory met with practical defeat in not being able to secure unity either racial or national. The idea of the *general progress of humanity* followed, professing to provide for the fullest development of every human personality through the co-operative creation of a world-wide community of persons. Hobhouse cited progress through blood kinship, military power, and authority, arriving at last at good will and the socialized nature of man. Spengler argued for *divergence of cultures,* a theory too much dominated by the biological conception of organism, and too deterministic to give account of personality, spontaneity, freedom, and the efficacy of spiritual forces.

But history is a conscious process and is purposive in a high sense. Personality plays a larger part in the progress of history, which is not automatic but God-directed. Man is responsible and should not subordinate history to his selfish purposes but should be guided by the Holy Spirit who integrates thought and experience in the unification of human life. Christianity's most significant contributions to history are its prophets and apostles with their disciples who leaven the mass of the world's people and thought. *Christian evangelization and education are the chief power to overcome di-*

visions and make possible through their complementary functions the greater human societies and enlarged co-operation.

Christianity should assume the lead in working out the reconstruction-synthesis of a world community. In doing this it would take account of the new cosmology and all the veridic advances in science and invention, making use of the developing thought and experience in the social order and being guided by the conceptions of Christian revelation. It can help a suffering world and bring to it peace, progress and brotherhood, if given one adequate application.

But it must be the *Christianity of the Christ* and not some corrupted form of historic Christianity. The Christianity of the New Testament incorporating the dynamic powers of Mosaism and Prophetism, presenting the only living God, *is the sole power sufficient to stem the tide of false philosophies, which today threaten to wreck civilization and precipitate the world into total barbarism.* Christianity validates itself in spiritual experience and moral triumph. For it God is immanent as personal participator, yet being above man and all his creatures in all his personal attributes, ways and thoughts. He is the God of transcendent revelation and of experience.

This is a point of view obviously different from that of relativistic historicism, which opposes the idea of a history moved by the forces of a transcendent, immanent, creative and redeeming God. But the basis of unity in the explanation of God, man and material creation, is found in the personal God of revelation. The Bible is not a book of philosophy or science, but divine revelation comprehending the whole cosmos.

The subject of history is not merely individual but personal. Not things but persons have history. The true historian interprets not things but the deeds and decisions of persons, and things only as used by these. Furthermore, deeds and decisions grow out of character which is based on a supreme personal decision in response to a divine call. Spiritual life finds its origin in a decision in response to a divine call for each person. There is no such thing as natural history apart from a personal God who participates in it. Freedom and responsibility disrupt the doctrine of continuity.

Human culture is fragmentary. It is not a mere materialistic causal procession nor a simple idealistic teleology. It is not explained by biological causes nor by ideal aims. It is both an integration and disintegration. Society is built up and torn down by man who alternately allies himself with and breaks away from God in his free acts. There is therefore no central unity in secular history but a chaos of disunity. History is not moved by forces inherent in a process of continuity. Relativistic historicism is actually denial of history.

The real and only unity for history is to be found in a personal God. Revelation presents the beginning and end of history as a restored humanity with Christ in the midst. *Holy history is the innermost shrine of all human history.* Its subjects are the initiated, composed of the invisible community of the citizens of the spiritual kingdom. This citizen of the Kingdom becomes a vital factor in the making of history, foreseeing by faith the beginning and the end and entering into the active campaign of history-making under the leadership of Christ who is the judge of all secular history as well as of all forms of historic Christianity. If he is true, there is only one absolute and veridic religion. Historic Christianity in formalistic state-systems and in self-assumed dogmatic ceremonial forms *is also judged by the Christ and must pass away.* In the Bible we find a God who is Creator and Sovereign in the world of nature and history. Sacred history is the history of God's people in whose hearts is written his divine law. *True history is the history of spiritual life and is not to be identified with so-called general history.*

Revelation teaches us how we should consider and interpret history. The God of History is also the God revealed in history. He chose the Israelitish people for the purpose of making them a priestly nation to minister true religion to the whole race. He manifested himself progressively in their history. The Romans exalted law and subordinated religion to it; the Greeks exalted man's culture and civilization; the Jews detested the heathen Greek civilization and Roman totalitarianism and were hated because of their religious exclusiveness and uncompromising attitude in holding on to monotheism.

In conclusion a brief glance at the prophetic epoch in the history of Israel will reveal that the *rule of God* was the fundamental conception of social organization until secularism overcame Israel and led to the change to a monarchy. From Amos on we find the prophets denouncing individual and national sin and predicting calamity upon all sinners while promising forgiveness and restoration to the truly repentant. The judgment of God was upon the brutalities toward women and children in war and the luxury of the rich at the expense of oppression of the poor. These atrocities practiced in the name of official religion were denounced by the prophets in unsparing terms.

Primitive Christianity was strong for the accomplishment of the super-human tasks of the Kingdom, unlike historic Christianity, which became corrupted by contact with the stream of secularism through the centuries and is thus powerless to stem the tide of false philosophies and the social chaos of the present hour. But true Christianity was *revealed* and did not merely grow up. It is both subjective and objective, and because of its divine-human nature is more powerful than all the powers of darkness of our warring-world. The prophets and apostles were able to stand before wicked rulers and denounce sin because God was with them. They did not approve official religion which sought God's blessing on a state's activity whose plans and policies were wicked. When the state robbed man of his rights and confused moral standards it was denounced as man's most dangerous enemy and God's most hated abomination.

Christianity is stronger than all other forces to stem the tide of the tragic difficulties of our bewildered humanity in the present world crisis. A return to the Bible and to the Christ is the only hope in this "hour of the power of darkness." There is absolute salvation in a true return to God, but it must bring forth works meet for repentance in a complete Christian reconstruction of all the great social institutions: the family, school, state, church, and the economic organization. This would manifest the glory of Christ and bring in the marvelous consummation of his Kingdom.

The Doctrine of Regeneration in the Light of Scientific Research.

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Since the protest was made against Columbus for seeking to prove that the earth was round, and since Galileo was condemned for announcing his discovery that the sky was not a solid firmament, religion has been wary of the findings of science. This attitude is a mistake of human weakness, for if faith in God is sufficiently strong and comprehensive it will not fear any fact in God's universe. Every fact is God's fact, and we need not fear any necessary conflict between any of the facts of nature, history or religion. Especially do we need such faith at the present moment as we consider the doctrine of regeneration.

There still lingers in the Christian mind a strong disposition to regard regeneration as primarily a creedal dogma, to be safeguarded by the authority of the church. One had as well think of safeguarding the warmth produced by the shining sun at noonday. Regeneration is not fundamentally an issue of theological controversy, but the interpretation of a manifest phenomenon of Christian experience. The word inescapably carries with it certain theological associations and connotations, but essentially it is the designation of a transformation of consciousness and conduct which is a demonstrable fact in human life.

Like every other real fact, this fact is subject to rational interpretation, and has therefore become the object of scientific study. There are three points of view from which we may explain a phenomenon of experience, neither one of which destroys, or even encroaches upon its validity as a real fact of religious consciousness. These three viewpoints are the historical, the psychological, and the doctrinal. It is a mistake to suppose that either must be taken to the exclusion of the others. When properly discerned there is essential harmony between them.

The historical viewpoint involves the application of the science of comparative religions. This treatment discloses some facts which at first are startling to the evangelical student. Such a student finds himself bewildered and unsettled when he discovers that regeneration has been a tenet and an experience of pagan religions. It is disconcerting to learn that Mithraism was preaching regeneration not far from Tarsus when Paul was but a lad, and that Orphism claimed such experiences before the great Apostle ever touched the Greek world.

Some have leaped to the hasty conclusion that these findings have invalidated the Christian doctrine of regeneration. But such a conclusion is obviously erroneous. That such an experience and conception have been true of pagan religions only means that the religious nature of man is fundamentally susceptible to a change wrought by religious influences. Many aspects of experience are common to various religions. The idea of sacrifice is present in nearly all religions. This only means a fundamental sense of sin and unworthiness inherent in the religious nature of man. There is likewise inherent in the religious nature of man the capacity for moral and spiritual change, such as is involved in regeneration.

The comparative value of the experience in the various religions is determined by the nature of the factors employed to produce it. In pagan religions these factors are predominantly ritual and ecstacy, and offer only a slight degree of transformation in character. The creative factor employed by the Christian religion is faith in God as revealed in Jesus Christ and proclaimed through the message of the Gospel. The superiority of the Christian experience needs no proof. It so far transcends anything offered by the pagan religions that its validity as the real experience offered by the divinely revealed redemption is above rational question. The matter may be stated concisely thus: Granted there is a redemptive experience provided by a loving God for human life, then Christian regeneration is unquestionably that experience.

Thus it appears that the application of the science of comparative religions to the Christian doctrine of regeneration only serves to strengthen the Christian view.

From another angle it is supposed science has made a destructive attack upon Christian regeneration. This other supposedly menacing viewpoint is psychology. Some ardent evangelicals are deeply averse to the very term, and denounce the whole procedure as diabolical. Be it admitted that the science of psychology has wandered out into many absurd vagaries, but it is yet in its infancy, and babies have a way of stumbling into by-paths and experiencing painful falls, but we do not kill the baby because it exhibits traits of immaturity. Neither should we wish to kill the valuable science of psychology.

Especially do many devout Christians feel that the whole question of the psychology of conversion is a mire of heresy. They announce dogmatically that they believe that the Holy Spirit is the source of salvation, and not psychology. This is a false antithesis. The Holy Spirit is the source of regeneration, and psychology is the medium.

There can be no dispute that in conversion definite psychological factors are brought into action—perception, memory, emotion, will. A really intelligent comprehension of this vital aspect of Christian experience requires a recognition of these psychological processes and the principles of their activity. The manifest phenomena of conversion experience vary with different individuals. One is moved by terrific emotion, while another responds very calmly. One Christian can tell you almost the exact minute when he was saved, while another equally pure and devoted must designate a period of weeks or months—or even years—when the gradual transformation took place. These phenomena of experience are not random accidents. They are due to temperament, environment, past experience, heredity and training—psychological factors.

Then must the Christian abandon his faith in the miracle of regeneration, and consign the experience to the realm of mere psychological reaction? No. These psychological processes are the means in regeneration, the gospel of Christ is the creative cause, and the Holy Spirit is the dynamic cause. Have we any factual reason for believing that the Holy Spirit

is the originating factor in Christian regeneration? Yes, for when the Holy Spirit's part is repudiated the typical experience cannot be produced. It is a matter of simple fact that those who depend alone upon psychological and social factors for moral and spiritual betterment never produce the distinctive results characteristic of Christian regeneration. When the Holy Spirit is denied, he ceases to function. But it is no reflection upon his ministry to recognize the natural means and processes which he employs. There is no necessary conflict between the Holy Spirit and psychology.

We are now prepared to approach with a sense of intellectual security the doctrinal viewpoint. We would keep it clearly distinct from the dogmatic of the creedal. We are not seeking to defend a creed, but to point out a rational interpretation of fact. It is doctrine and not dogma in which we are interested. The Christian doctrine of regeneration is not the mere formulation of a theory into a logical statement, but the contemplation of a fact of experience in the light of religious faith.

As Christian faith contemplates this fact of religious experience, it incorporates certain distinguishing elements in its explanation. It observes that the experience is produced by the impact of the gospel upon human conscience; as a result of the preaching of the gospel there arises a sense of need which we call conviction. Conviction is not merely theology: it is conscious experience, and an experience which follows upon a proclamation of redemption in Christ—the message of the cross. The response of an aroused conscience takes the form of repentance and faith and confession. Again we are noting facts of conscious experience and not theories of metaphysics. As a result of these conscious and manifest reactions there comes a moral and spiritual change which Christian faith regards as produced by the ministry of the Holy Spirit.

This explanation is not in any necessary conflict with the most rigidly scientific application of both historical and psychological principles. Historical investigation has disclosed the inherent susceptibility of man's religious nature to the fac-

tors of moral and spiritual change. Psychological treatment interprets the human processes involved in the change. The doctrinal explanation proposes an adequate cause for the change. All three of these methods of approach are in rational harmony, except to one who prefers to find conflict. However, this article was not written for that type of mind, but for the honestly seeking soul who is in quest of an intellectually comfortable understanding of the blessed truth of the Christian new birth in the light of the legitimate findings of science. Our prayer is that this brief word may make at least a small contribution in that direction.

Expository.

Exegetical Notes.

EDWARD A. MCDOWELL

LUKE 22:36, 38: *"He that hath none, let him sell his cloak, and buy a sword . . . And they said, Lord, behold, here are two swords. And he said unto them, it is enough."*

Did Jesus approve of the use of the sword by his followers? There are those who cite this passage to sustain the argument that Jesus taught the use of the sword. If it be true that Jesus so taught here he is in conflict with himself, for in the same night in which he spoke these words in the Upper Room he reprimanded Peter in the Garden for his use of the sword with these words, "Put up again thy sword into its place: for all they that take the sword shall perish with the sword" (Matt. 26:52). There can be no doubt about the meaning of Jesus' words here. Very plainly he refuses the employment of force in defense of himself, and very clearly he disapproves of the use of force as a principle—"all they that take the sword shall perish with the sword." What then are we to make of the specific instruction in Luke 22:36 to buy a sword?

The Synoptic Gospels disagree here and there in minor details but I do not now recall any evidence of disagreement as to the teachings of Jesus. Each author is a reporter in his own right and tells his story in his own way but the Synoptists do not contradict one another concerning *what Jesus taught.* If there were contradiction of this nature Christians would have a problem of first magnitude upon their hands. Those who make Luke 22:36 represent Jesus as teaching the use of physical force should realize this.

Like so many other statements of Scripture, Luke 22:36 has been misinterpreted because it has been considered apart from its context. Careful study of the context will make the meaning of Jesus clear.

A study of the context here reveals that Jesus had just predicted Peter's denial, notwithstanding his protestation of loyalty (Luke 22:31-33). Jesus had predicted indeed that all of the Twelve would forsake him (Matt. 26:31). They are to separate themselves from him, at least for a season. He reminds them of better days in Galilee, days in which they were willing to be loyal to him, even when he sent them out without purse, and wallet and shoes. Speaking of these days he asks, "Lacked ye anything?" Their answer is "Nothing." (Luke 22:35.) The case is different now; for a season they will refuse to walk in the old way of faith; they will not cling to him; they will return again to the ways of the world. Therefore this advice from Jesus: "But now, (note the *now*, contrasting their impending defection with their previous loyalty) he that hath a purse, let him take it, and likewise a wallet; and he that hath none (i.e., a sword), let him sell his cloak (overcoat), and buy a sword" (v. 36.) Jesus is suggesting to these men that if they are to desert him and the great principle of faith by which they walked in Galilee, they will be compelled to adopt the methods and instruments of the world. Deserting him and faith they will need the sword, as well as purse and wallet. A little later in the Garden he will protest the use of the sword as still incompatible with loyalty to him and the way of faith.

But Jesus has a further word here, a word that corroborates the interpretation we have given thus far. He says: "For I say unto you, that this which is written must be fulfilled in me, And he was reckoned with transgressors: for that which concerneth me hath fulfilment" (v. 37). The Twelve say, "Lord, behold, here are two swords," and Jesus replies, "It is enough" (v. 38). What are we to make of this? Simply that Jesus saw himself in the midst of transgressors (or *lawless ones*) as he sat among his own disciples on the night before his crucifixion. He saw this as a fulfilment of the prophecy of Isaiah (53:12). The transgressors (or lawless ones) were none other than his own disciples. Why? Because they possessed two swords and were so blind concerning the meaning of the Gospel and the demands of faith that

they were willing to use these swords in the crisis that awaited them.

This view that Jesus applied the prophecy of Isaiah 53:12 to his own disciples is not without difficulties. Nevertheless the burden is upon those who would interpret otherwise and import an extraneous idea into the context. It is popularly assumed that the "transgressors" refers to the two robbers between whom Jesus was crucified. This is because in the King James version Mark 15:28 reads: "And the scripture was fulfilled, which saith, And he was numbered with the transgressors." This verse does not occur in the best texts and was omitted from the American Standard version. Tischendorf omits it from his text and Westcott and Hort do not have it. It is not found in the great manuscripts Aleph, A and B. Manifestly it is not genuine in Mark. It was an interpretation of Mark 15:27 that got into the text at a later date.

This leaves no other application in the Gospels of the prophecy of Isaiah 53:12 except that found in Luke 22:37. The *for* of verse 37a (*gar* in the Greek) links Jesus' application of the prophecy to what he has said in verse 36. *And* in 38a (*de* in the Greek) *connects* what the disciples said ("Lord, behold, here are two swords") with Jesus' statement about the fulfilment of the prophecy in verse 37. *And* (*de* in the Greek) again in 38b connects Jesus' statement, "It is enough" with the disciples' statement, "Lord, behold, here are two swords."

To apply Jesus' words concerning the fulfilment of Isa. 53:12 to a situation other than the one existing at the time Jesus spoke is to do violence to the context.

MATTHEW 10:23: *"Ye shall not have gone through the cities of Israel, till the Son of man be come."*

Mistranslation of the Aorist tense is responsible for much of the confusion that has arisen concerning the meaning of this verse. The translators made Perfects out of both of the verbs in the sentence. Both are Aorists. In addition to this,

meaning has been given to the verb *teleō* (gone through) which in all probability does not convey the idea that Jesus intended to convey. As a consequence of mistranslation of both tense and verb, interpreters have been led into needless discussions and explanations concerning the meaning of the *coming* of the Son of Man here. The faulty translation is responsible for an emphasis upon the *coming* of the Son of man which the Greek does not warrant.

Take the sentence as it is translated, what does it mean? It makes Jesus say that before the disciples complete their work of evangelizing the cities of Israel the Son of man will have come. *"Shall not have gone through"* is a Perfect idea, and so is *"be come."* But the verbs so translated are Aorists and the Perfect idea should not have been imposed upon them. To make it even less likely that the Perfect idea has any place here is the fact that both verbs are in the Subjunctive mode. It is certainly doing violence to the Aorist Subjunctive to make out of it a Perfect Indicative! The Perfect tense presents action in a *state of completion.* This is how the action is presented in the English translation above. The disciples *shall not have gone through* the cities of Israel till the Son of man *be come.* The circuit of the cities by the disciples is presented as completed; the coming of the Son of man is presented as complete. Actually what is said in the Greek is this: "Ye shall by no means end the cities of Israel till the Son of man come." The verb translated in the American Standard Version (with the negative), "Ye shall not have gone through" is *telesēte,* the First Aorist Active Subjunctive of *teleō.* The verb *teleō* is made from the substantive *telos,* which means *end. Teleō* then is to bring to an end, to complete, or finish. The verb translated above as "be come" is the Second Aorist Active Subjunctive of *ēlthon* (*erchomai* in the Present), meaning to *come.* The Aorist tense does not present action as in a state of completion; aoristic action is undefined action, or what is called "point" action.

What then are we to make of this saying of Jesus? Observe the warning in the sentence immediately preceding.

Jesus says, "But when they persecute you in this city, flee unto the next." Why flee to the next city? Because, as Jesus says, "Ye shall by no means (*ou mē*, double negative) end the cities of Israel, till the Son of man come." We have translated *teleō* as "end" in an effort to convey the idea of "bringing to a conclusion." What is meant is that the disciples are not to bring to a conclusion their work in the cities of Israel till the Son of man comes.

Such an intepretation of this saying is in harmony with the context. In the passage Matthew 10:16-23 Jesus is warning the disciples of coming persecutions in connection with their missionary and evangelizing activity. Instructions are given for the conduct of the missionaries in the face of these persecutions. They are by no means to give up or cease their missionary work because of these trials. If they are persecuted in one city they are to flee to another—they are by no means to "wind up" or cease their work in the cities of Israel till the Son of man comes. In other words, the work of winning men to the Kingdom must go on despite all obstacles until the coming of the Son of man brings the age to its consummation.

The emphasis here is not upon the coming of the Son of man, but upon *continuing his work* until he comes!

The Old Testament Preparation for the New Testament Doctrine of the Church.

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The doctrine of the Church is what the Christian Church thinks and teaches about herself. Among all the doctrines this doctrine is obviously basic. If Christianity has a doctrine about God it is what the Church believes God has revealed to her about himself; if Christianity has a doctrine about redemption it is what the Church believes God has done for her; if Christianity teaches a way of life it is what the Church understands to be God's will for her and for her members; if Christianity has a doctrine of mission in the world it is the mission which she believes God has committed to her. A doctrine of the Church is not merely one section of Christian teaching, and ecclesiology just one of the (later) divisions of Systematic Theology; it is what encompasses the whole. As the Church is itself the condition of there being such a thing as Christian doctrine, so a doctrine of the Church is basic to the whole of doctrine (as it is to cultus and polity). Roman Catholics set the doctrine of the Church in the foreground, and they have good reason for doing it.

Most of what Christians think and teach today about the Church is as old as the New Testament. Of course every man's thinking is of a piece with that of the age in which he lives. Some may be able to pick their way with confidence through the thought and ethos of other ages, but most of us who try to do it are caught from time to time wearing twentieth century chains, unaware of our bondage. It is also true that the categories of thought and the ethos of today are the language in which we must speak of any other age. Nevertheless I believe that when allowance has been made for the foreignness of the first century the fact is that what well-informed Christian people think about the Church today is essentially what stands in the New Testament. The early Christians believed in "one, holy, catholic, apostolic Church, the body of Christ, the household and family of God."

Why should we feel most concerned for our relation to the first of all the Christian centuries? We dare not be indifferent to any; there is light and strength and life, as well as warning, to be had from all. But we are surely not wrong in cherishing that first time of rare elevation and balance of life, not wrong in clinging to the skirts of Peter and Paul and John, not wrong in trying to do as they did, not wrong in committing ourselves to the incomparable Master and Saviour of men. We are answerable directly to God for the present use of both head and heart, but as a matter of fact Christians are always refreshed when they drink at the upper springs to which the New Testament is their guide.

The roots of the Church's thought about herself are long roots. They reach back beyond the New Testament, and they spread in many directions. A few apparently found nourishment in the Graeco-Roman world; some may be followed far back into primitive times. But most can be traced with a good deal of certainty into the Jewish life of Palestine and the Dispersion, and so into the Old Testament. The following notes are concerned with the Old Testament rootage of the Christian doctrine of the Church. It was for the most part from the Old Testament that the Church learned how to think and talk about herself.

I

We begin with the *fact* of Israel; what had the Old Testament to say about that? The Old Testament said that Israel was of God's making, the product of his redemptive work in Egypt and the wilderness. It was God who called Israel into being, and that for himself—Israel is his people. The holy God called her to a close relationship with himself—she is his holy people (Ex. 19:6; Deut. 7:6; 14:2; 26:19; Jer. 3:2, 3; cf. 1 Pet. 1:15, 16). He called her to a place in his far-reaching purpose (Isaiah 40-55). In keeping with his nature and purpose he gave her a way of life (Lev. 11:44; 19:2; 20:7, 8).

When she came to think that the elements of her life which were obviously holy (sacrifices, etc.) were God's sole concern with her, and that the rest lay outside his field of interest, he sent his messengers the prophets to call her back

to her moral obligation, back to the God who had revealed himself at the Exodus (Mic. 6:1-8; Hos. 12:9, 10), back to the totalitarian claims of Sinai. If she went on in her wilful way he must carry her to Egypt again, and undo his saving work (Hos. 8:13; 11:5). The God of the Red Sea and Sinai was a righteous God; a God all in earnest to accomplish his moral purpose; the Israel of the eighth and seventh centuries stood under the judgment of the living God. The terrible "Day of the Lord" was at hand; an end was appointed to Israel.

He was a God of judgment, but he was also a God of mercy, of mercy and tenacious purpose. Israel must be destroyed, but he would save a remnant. What city had ever been destroyed and some of its people not escape? At the Flood God had spared Noah, and so reconstituted the race of men. At Sodom he had saved Lot, and Lot's descendants were Israel's neighbours now. To come nearer home, there were some in Israel whom he might well rescue from the burning, such as Isaiah's little band of disciples, such as Jeremiah's lonely companion Baruch; there would be the nucleus of a new Israel. For God could not be done with a remnant when he had merely saved it. He saved for a purpose; and his purpose with Israel could not at the last be thwarted. He would reconstitute Israel, to inherit the old favour, and to be the new instrument of his ancient purpose (Jer. 31:31ff).

The "Remnant" was a fact as well as a doctrine—an explicit doctrine at many points along the way (Isa. 10:20-22; 11:11, 16; 28:5; 37:31f.; 46:3; 2 Ki. 19:31; Jer. 23:3; 31:7; Mic. 2:12; 4:7; 5:7, 8; 7:18; Zeph. 2:9; 3:13; Zech. 8:6, 12); and a continually recurring fact, in the rain of calamities of 586 and of 168 B. C., and in the sore discipline of six centuries of subjection and dispersion. Though judgment followed judgment Israel was not blotted out. The "Day of the Lord" with its final and awful reckoning was delayed, but faith affirmed that when it did come a "Remnant" would survive, heir of the promises, in possession of the new age (cf. Galatians 3:23-4:9).

The "Remnant" was not simply "the escaped of Israel" (Isa. 4:2; etc.); that is a vagrant idea, of itself it leads no-

where. As the "Remnant" saved by God the word gets its meaning from him; the "Remnant" takes its place in the long march of his purpose. He saves the "Remnant" to resume his purpose with Israel. This saving act is many times set alongside his deliverance of Israel from Egypt (Isa. 11:16; Jer. 23:7f; 31:31ff). The new beginning matches the old beginning, it has the same end in view, a people as his peculiar possession and to do his peculiar work (Ezek. 12:16; 36:22-36; Joel 2:27; Mic. 4:6-8; cf. 1 Pet. 2:8-10). The purpose becomes deeper and broader as time passes. The new Israel will rejoice in a new freedom from sin (Mic. 7:18; Jer. 31:34; Zeph. 3:13) and a new knowledge of God (Jer. 31:34); the potent Spirit of the Lord will come upon her (Joel 2:28-32). Mind and heart and soul will be subdued to God's will (Jer. 31:31ff; Ezek. 36:26ff.; 37:34ff.). The "Remnant" is to be "gathered" from the ends of the earth (Isa. 11:11ff.; 66:18-20; Jer. 23:7; Mic. 2:12; 5:6f; Zeph. 2:9; etc.); the new Israel is to be a great and strong people (Mic. 2:12; 4:7), striking root down and bearing fruit above. "The zeal of the Lord of Hosts will perform it" (Isa. 11:11; 37:32; 2 Ki. 19:31), the drive of the Redeemer-God's firm will (Isaiah 60).

To the "Remnant" fall the status and condition of God's long purpose for his people. And to the "Remant" falls also the enlarged task of the new day after 586. The burden of the message in Isa. 40ff. is that Israel is *saved to save*. Whether the people are gathered up in the single figure of the "Servant," or the figure of the "Servant" shows the people the way of God's providence, it is clear that the Israel of his purpose has a mission to the world. And the cost of fulfilling the mission is not left in doubt: Israel may go forth to the world and preach—as some think the prophet of those chapters did—but the world will not yield to persuasive speech; it is only suffering, unmerited suffering, suffering to the limit, that will move the nations and turn them to the Lord. The "Remnant" was "a brand plucked from the burning"—that in the first place; but in the second place, it was "a light to lighten the Gentiles."

Israel had a mission to the world; she knew herself as different from the world, and in opposition to it. Israel and

her God were indeed at enmity with the world. The prophetic oracles against foreign nations are charged with his enmity. Jewish apocalypses are satisfied with nothing less than the destruction of the world. When John says, "All the world lieth in wickedness," when Jesus says, "I have overcome the world," their thoughts were moving on old lines.

(It may be that to these finger-posts which to us who look back seem to point forward to the Church, we should add "the sign of the Son of Man" of Daniel 7. Ferdinand Kattenbusch and some others hold that the two entities "Son of Man" and "people of the saints of the Most High" are so closely bound together that in no context of New Testament speech and in no range of New Testament thought can you have the one without the other. In such a statement there is surely an exaggeration of the facts, but it may well be an exaggeration of a true insight).

II

Into a world familiar with these ideas Jesus was born. He lived with his people, a Jew among Jews, sharing the common heritage, and moving with the current of God's long purpose for Israel (cf. Rom. 9:1-5). When John was cast into prison Jesus began to preach and to say, "Repent, for the Day of Reckoning is at hand; judgment will be given and the new age be inaugurated." By word and deed he set about the gathering of a people whom the Lord would spare on that dread day, a repentant people who had turned to the Lord, whose sins had been forgiven, who had been brought under the power of the new age, and drawn into the train of God's high purpose, a people fit to inherit the promises from Abraham down, a people destined to the privileges and graces that lay beyond, destined to the world mission. For the new era would commence on that day. And yet in a sense the new era was already there. Those who turned began to live at once under the favour of God and to experience the power of the new age. That is, the end was partly a process; Jesus was actually gathering the outcasts of Israel, was actually constituting the new Israel before the great Day came. And he sent out preachers to extend his work. When the work was completed and the Day did come, those who were thus

prepared, those whom God was thus saving, would be just Israel, the Israel of God's age-long purpose.

A revolution was under way; but who could know its magnitude? The sequence of events outlined in the previous section (I) belonged to the furniture of men's minds generally; that continuity of past, present, and future was taken for granted. Jesus might be preoccupied day and night with the present that then was, but it seems reasonable to believe that his thoughts about the past-and-future setting of his work moved along such lines of prophetic expectation, though here as in other cases (e. g. the term "Messiah") the old words were so inadequate that he could scarcely use them.

He did not speak about the Church explicitly. And it need not surprise us, either, if we never hear of Christians coming together and saying, "Here we are, so-and-so many of us, devoted to a great Teacher, starting a new religion, founding a new society. What shall we call ourselves? Who shall be admitted members with us? Let us appoint a committee to record what he taught us, for as a teacher he surely never had an equal. Then every religion has a cultus; we must have one too. Who will devise a cultus for us? And a society must have officers, and their duties and powers will have to be defined. In short, we must have a constitution (and by-laws, of course) setting forth what we stand for, how we are to be organized, and what we are to do as members of this new society, in our meetings, in our private life, in the world. And because so much is involved it will have to be a pretty long document."

If there was no such meeting it was, partly at least, because so much was taken for granted among those men, though they were moved to the depths of their nature. There was already in existence the holy community, the people of God, a fact perfectly familiar to all, including Jesus and the first Christians. And that community, within which both Jesus and the first Christians lived, had a doctrine, a cultus, and a polity, familiar to all. I believe that Jesus, like the prophets in their time, *intended a new Israel*, not indeed another Israel alongside the old, but the old Israel renewed. Before the time came for the complete separation of Christianity

from Judaism Paul saw clearly enough that it was not the children of the flesh that were the children of God, but the children of the promise were reckoned for a seed (Rom. 9:8; compare John the Baptist's words, Mt. 3:7-10; Lk. 3:7-9). Who will say that in this Paul had not the mind of Jesus? When at length the time came for the Church to have its own doctrine, its own cultus, its own polity, both Paul and his Master would say, "This, not that, is the Israel of God." The Church did not borrow these things from the Synagogue; she had them in herself from the beginning.

The continuity is unmistakable. The first Christians had no new doctrine of God and of man, but the old doctrine of God, Creator, Judge, and Saviour. It took time for them to learn that what God had done for them in Christ necessitated a thorough recasting of doctrine. They had no new cultus; the temple and the synagogue were still there. But when they were cast out of the one and withdrew from the other they discovered that they had been from the beginning in possession of a superior cultus. They had no new polity; old habit and new brotherly love were sufficient for a time. Then came more adequate order to match the new exigencies, shaped indeed after Jewish (and sometimes Gentile) patterns, but always growing out of the living tissue of their Spirit-quickened life. In the service of the poor and helpless, and in their moral practice generally, as in doctrine, cultus, and polity, there was a very great deal that was common to Christians and Jews, but the important thing to say about these things as a whole is that they were not borrowed but were from the first the possession of the Christian community. Even the Holy Scripture was not borrowed. When the Church became aware of herself as an entity distinct from Judaism she did not think of laying the Old Testament aside. It belonged to her, not to the Jews; it contained the title deeds of her inheritance. And she has never given it up, but continues to nourish her life still with that same diet of her childhood.

This is not to belittle the significance of Jesus for a doctrine of the Church, but the contrary. What he said, what he did, all the acts of God that the Gospels tell about effected

radical and far-reaching change. Men came later to see that with him began a new era in the history of the world; we live in the *year of our Lord* 1940. It took time even for those most affected to learn how revolutionary the change was; but within a generation man's life was rebuilt from the foundations. Before the year 70 the outline of Christian doctrine had taken shape; from Matthew to Revelation the New Testament is an exposition of Christian doctrine, and throughout there is a sense of promise and fulfilment that binds Old and New into one.

But in regard to the Church there is a difference within the New Testament. The books from Acts to the end are Church-conscious; the Gospels (at least the Synoptic Gospels) are not. Why this difference? Why does the idea of the Church count for so little in the Gospels? They were written in an age that was fully Church-conscious. Why should one man's work (Luke-Acts) have much to say about the Church in one-half and practically nothing in the other? I dare say that part of the answer is, that the Gospels are, on the whole, authentic documents: they say so little about the Church because Jesus said so little. But why did he say so little? Is it not, partly at least, because he was busy doing the things that produced the Church, not with framing a doctrine about the Church? That may well be the second part of the answer to the question, Why so little in the Gospels?

Christianity is continuous with Judaism; but in between stands Jesus Christ. He stands there at the focal point where heaven and earth meet, and he is the focal person through whom the power and purpose of God flow to mankind; "Grace and truth came by Jesus Christ." The Christian man of the first century recalled the old categories of thought and found them now charged with a new content and stretched into new shapes, stretched even to breaking; and yet with them all he had not words to tell the length and breadth and height and depth of the new life in Christ (witness the Epistles to the Ephesians and the Colossians). Jesus gives us no doctrine of the Church, but he did the thing that made it necessary to have a doctrine. Without him the Church could not be; he came and the Church could not but be.

Keep Moving.

II PETER 3:18

J. Leo Green

Delivered November 14, 1940 in Chapel at Norton Hall, Southern Baptist Theological Seminary, Louisville, Ky.

Last words are always interesting and treasured words. The last words of our Lord before His ascension were: "Ye shall receive power when the Holy Spirit is come upon you: and ye shall be my witnesses in Jerusalem, and in all Judea and Samaria, and unto the uttermost part of the earth." Among the last words of Paul, the great apostle to the Gentiles, were the following: "I have fought the good fight, I have finished the course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give to me in that day; and not to me only, but also to all them that have loved his appearing." Presumably, the last words of Simon Peter, the recognized leader of the Twelve, were the words which constitute the text for our meditation this morning: "Keep growing in the grace and the knowledge of our Lord and Saviour, Jesus Christ."

Simon Peter was an excellent example of his own injunction. He had certainly grown through the years! When he first met the Master, he was just a bundle of unrealized possibilities. He was a rugged, robust, sunbrowned, swearing fisherman. Jesus had said, "Thou *art* Simon; thou *shalt become* Peter, which means 'rock'." It had taken an entire lifetime for that prediction to come true. How full of selfishness, self-seeking, and instability Simon had been during those earlier days of his discipleship! How frequently he had failed Jesus! How many times he had miserably missed the meaning of his Master's words and work! Yet he had grown. He had become the powerful preacher of Pentecost. Now he was a seasoned saint, writing words of encouragement, comfort, and challenge to persecuted Christians. Still imperfect?

Yes, but rocklike in strength, rocklike and ready to die on a cross for the one who had died for him. Slowly, but surely, he had trudged up the mountain slope of Christlike character. He had not reached the top, but from the height which he had attained he looked up toward the unending ascent beyond, then down at the aspiring souls of the centuries, and wrote, "Keep growing in the grace and the knowledge of our Lord and Saviour, Jesus Christ."

These last words of Simon Peter are words which we desperately need to hear today in both pulpit and pew. We feel on every side a strong drift toward professionalism, ecclesiasticism, legalism, and externalism in religion. Dr. John R. Mott has warned us of this. He has said, "An alarming weakness among Christians (today) is that we are producing Christian activities faster than we are producing Christian experience and faith; . . . the discipline of our souls and the deepening of our acquaintance with God are not proving sufficiently thorough to enable us to meet the unprecedented expanse of opportunity and the responsibility of our expansion." Desperately, indeed, do we need to hear and heed the words of the great Apostle, "Keep growing in the grace and the knowledge of our Lord and Saviour, Jesus Christ."

I. As we consider our text more closely, we notice, first, the command: "Keep growing!" What does this command suggest?

1. It suggests, in the first place, that the Christian life is a process of growth; that, although salvation is a free gift, Christlike character is an achievement. "Keep growing (not *into,* but) *in* the grace and the knowledge of Christ." This presentation of the Christian life as an unfolding development is in complete harmony with the teaching of the New Testament throughout. In several places it is definitely stated or directly implied that we as Christians are not, we are becoming; that we have not arrived, we are in transit; that our path is like a shining light which shines more and more toward the perfect day. Among the ancients members of the

divine family were frequently born fullgrown. For example, Minerva supposedly sprang fully mature and fully armed from the head of Jupiter. The sons of the true and living God, however, do not come into existence in this manner. We must grow gradually from spiritual babes in arms toward "the measure of the stature of the fulness of Christ." Keep growing, therefore!

2. This command suggests likewise that in the Christian life capacity for growth is about as limitless as God himself. Amazing, indeed, is capacity for growth in the physical realm. A tiny mustard seed is planted in the earth. It sprouts and springs up, a tremendous plant. O the miracle of growth! Walt Whitman wisely wrote, "A (mere) mouse (in its physical development) is miracle enough to stagger sextillions of infidels." Amazing, also, is capacity for growth in the mental realm. Someone has pictured Carlyle with a baby in his arms. He looks at it in blank amazement and exclaims, "Just to think that Shakespeare was once like this!" Yes, that myriad-minded genius was at one time no more than a span of noise, innocence, and helplessness, as ignorant as a newborn lamb or pig. Yet he grew, and in a relatively short time was able to write *Hamlet, King Lear,* and *Macbeth.* O the miracle of growth! More amazing still is capacity for growth in the spiritual realm. In fact, in this realm capacity for growth is almost infinite. The human soul has wrapt up within it untold possibilities and eternity in which to realize them. Keep growing!

3. This command further suggests that there is no effortless growth in the Christian life. No one in full possession of his senses would think of ordering a plant to grow. Yet Peter commands us as Christians to grow. Why does he issue such a command? He does it simply because, as all of us know, we are not plants, but men and women with wills. We can either help or hinder our growth. In the Christian life there is no such thing as an easy, spontaneous, effortless growth. All development in this realm is accompanied by hard and tedious struggle. It is by toil and travail that we advance in everything except physical stature. Particularly

is this true with reference to Christlike character. Keep growing!

4. This command suggests, in the fourth place, that in the Christian life the only alternative to growth is decay. Look carefully, if you will, at the words which immediately precede our text: "Therefore, my beloved brethren, knowing these things beforehand, guard yourselves lest, being carried away by the mental straying of the wicked, you fall from your own stedfastness. Keep growing!" It is not, as one has pointed out, simply a question of growing or not growing and that is the end of it. We live our lives on an incline. We must either go up or go down. We must either progress or retrogress. We must either grow or gradually decay and die. There is no other alternative. "As soon as the stream stands, it stagnates."

Cessation of growth has resulted in the failure of a great many ministers. Having reached a certain stage in their development, they became satisfied. They stopped growing. They did not stand still, but started on the decline. Disintegration set in. Gradually, perhaps unconsciously, they became like Samson, "the Jewish giant of old." Before they realized it, their strength had left them, the Spirit of the Lord had departed from them—and *they knew it not!* O the tragedy of it! It is a sight to make angels weep. As one views such a spectacle, he feels like crying out with Browning, "Why stay we on the earth, unless to grow?" Keep growing, therefore!

II. We consider, second, the direction of our growth. "Keep growing in the grace and the knowledge of our Lord and Saviour, Jesus Christ."

1. Our growth as Christians is to be along two lines. We are to grow, first of all, in the grace of Christ. What is the meaning of the word 'grace'? The word is derived from a root which means 'to rejoice.' Grace is something which causes rejoicing. It may be beauty, charm, loveliness, favor. In the New Testament the word 'grace' has two primary references. It signifies the free favor, the unmerited love of

God in Christ and the consequences of that favor, of that love, namely, the Christian graces, the beauties and excellencies of the Christian life. We are to keep growing, then, in the grace of Christ. This means that we are to be growing continuously in our consciousness of the love of Christ, that love which led Him to leave His home in heaven, take upon Himself the limitations and loads of human life, and die for our sins on the Cross. It means further that we are to be growing continuously in the Christian graces, that is, in Christlikeness. There is nothing remote or mystical about this. It is very pointed and very practical. There is to be an ever deepening appreciation for and appropriation of the love of Christ for us. There is also to be a daily and ever increasing approximation to the charm and the character of Christ.

Not only are we to grow in the grace of Christ, but we are also to grow in the knowledge of Christ. What is here indicated by the word 'knowledge'? It may mean 'acquaintance with'. It may also have, and in this case does have, a wider meaning, that is 'intellectual apprehension of truth.' We are to keep growing in the knowledge of Christ. This means that we are to be constantly increasing our acquaintance with Christ. It likewise means that we are continuously to be getting a firmer grip on and a broader grasp of the truth as it finds its source and center in Christ.

Our growth, therefore, is to be along two main lines. We are to grow in the grace of Christ—that is primarily spiritual. We are to grow in the knowledge of Christ—that is primarily intellectual. We are enjoined to grow along *both* of these lines. Some well meaning Christians, preachers occasionally, treat intellectual growth lightly, even contemptuously. In defense of their position they quote the verse, "He hath hid these things from the wise and prudent, and hath revealed them unto babes." What have they proved? Nothing! The wise and prudent are those who have ceased growing, whereas the babes are those who are growing as rapidly as they can. Dear friends, God never intended that when we became Christians we should go to sleep mentally. He meant that we should grow. In fact, we must grow, must grow continuously

in our apprehension of Christian truth if we are to advance in Christian stature and strength. Our conceptions of truth must be ever enlarging if they are to remain vital. They must remain vital if we are to grow. When we creedalize and catalogue Christian truth, it tends to fossilize and lose its force. As Christians, therefore, we *must* grow intellectually. We must also grow spiritually. The spiritual is put first in our text. We ought to put it first and keep it first. We ought to give the spiritual first place everywhere and all the time! I do not feel that we in the Seminary are likely to neglect our intellectual development, but I do fear sometimes that we may fail to grow spiritually as we ought.

2. Although our growth is to be along two lines, it is to be in only one direction. It is to be toward Christ. We are to grow in the grace of Christ. We are to grow in the knowledge of Christ. Our growth is to be toward Christ. Christ, and He alone, is our Ideal, our Model, our Standard, our Pattern, our Goal!

III. Finally, we look briefly at some simple essentials to growth.

1. Obviously, the first essential to growth is life. Where there is no life, there can be no growth. You may plant a marble; it will not grow. You may plant an acorn; it will grow. What is the difference? Life! And what is life? No one knows exactly. It is a vital force. It cannot be seen, weighed, or created. Yet it must be present before there can be any growth. This is true in the physical realm. It is also true in the realm of the mental and spiritual. There can be no permanent growth in Christian truth or Christian character unless the Christ-life is present in the soul.

2. The second essential to growth is proper food. The growing plant must have the right sort of food. This food it gets from the earth and the air. Animals must have suitable food if they are to grow. So must we. We must have proper food if we are to grow either in body or soul. Proper food for soul growth is to be found in Christ. Said he, "I am the Bread of Life. I am the Water of Life." Christ gives life; he

also nourishes life. Our efforts to grow in the Christian life are best directed when they are directed toward keeping ourselves in touch with him. How can we maintain contact with him? We can do this, first, by daily, intelligent, meditative Bible reading, and, second, by regular, sincere, earnest prayer. When we become too busy to read the Bible devotionally and to pray regularly, we are entirely too busy.

3. A third essential to growth is vigorous exercise. You have probably observed a baby kicking and yelling for all it was worth, and you may have longed, as one has said, "to gnaw a file and flee into the wilderness!" (Some of us have had experience along that line). That was simply Nature's way of causing the child to grow. There must be exercise before there can be growth. Not only is this true in the physical realm, but it is also true in the mental and spiritual realms. That which we use will increase. That which we do not use will sooner or later disappear. Do you have a little knowledge? Act on it. Do you have a grain of faith? Exercise it. Do you have a spark of love? Practice it. You will find that it will grow, and you will grow.

Are you growing? Am I growing? Shall we not be a bit personal? Socrates said, "The unexamined life isn't worth living." How is it with us? Do we have more of Christian truth now than we had a year ago, five years ago? How many sermons have we outgrown? And, most important of all, are we more like Christ than we were a year ago, five years ago? Are we growing? I grew up in a fairly large family. Like most other children we would sometimes stand with backs to a post or a wall and make marks to record our height. From time to time we would come back, measure again, and eagerly compare the markings to see whether we had grown. Have you been looking at the marks lately? Have I?

Growth in the Christian life, friends, is a gradual process. Let us keep sincere. Let us keep patient. Let us keep praying! Let us keep practicing the Divine Presence! Let us keep pursuing truth! Let us keep yielding! We shall find that we will *keep growing.*

"Build thee more stately mansions, O my soul,
As the swift seasons roll!
Leave thy low-vaulted past!
Let each new temple, nobler than the last,
Shut thee from heaven with a dome more vast,
Till thou at length art free,
Leaving thine outgrown shell by life's unresting sea."

"Keep growing in the grace and the knowledge of our Lord and Saviour, Jesus Christ."

Facing Pastoral Problems.

By G. S. Dobbins, Editor

The Problem of Method in Evangelism.

"A noun," someone has said, "is known by the company it keeps." It has come to pass in recent years that mention of the word "evangelism" brings to many minds the attendant words "high-pressure," "emotional," "superficial," "hysterical," "financial," "humbug," "quackery," "clap-trap," and the like. It is a pity that this noble word should thus have ignoble associations. To be sure there are many for whom evangelism still has its original high and holy connotation, but that it should have fallen into disrepute for any considerable number is a matter for grave concern.

The Danger of Method

Like every other enterprise, evangelism must have method. It follows that the better the method the more successful will be the evangelistic effort. Equally does it follow that crude or unholy or misguided or self-seeking method, however sound may be the message, will vitiate the results of evangelism and bring this supreme Christian enterprise into ill favor.

First, there is the danger of lack of well-defined method. Haphazardness and extemporaneousness may greatly mar an evangelistic program. Crowds still come to revival meetings. If plans have not been made carefully in advance, confusion and difficulties are almost certain to arise. Not only so, but disorderly procedures almost inevitably appear, and song service, prayers, preaching, personal work, will probably be poorly integrated and sometimes even conflicting. If it is objected that the Holy Spirit can be depended on to take charge and give the needed guidance, it needs only to be replied that the Holy Spirit may be expected to do his office work far more satisfactorily in careful, prayerful planning in

advance of the occasion than after the excitement of the hour shall have made it difficult for him to enter into and dominate the minds and hearts of those in charge.

Lack of planning is even more a serious handicap to personal evangelism. If those to be reached are not known by name and address many will certainly be overlooked. If visiting is haphazard it will be weak and largely ineffectual. If personal workers are not prepared and instructed for their delicate task they will in all likelihood prove to be blunderers. Thoughtful preparation must be made to the end that the right sort of atmosphere may be created and maintained in every department of the church and its activities favorable to personal witnessing and response to this witness in public expression.

The contrasting danger is that of over-emphasis on method. Method may easily become a substitute for spiritual power. It is not difficult to master and make use of a few basic psychological principles that may be applied for evangelistic results. There is the principle of association of ideas. All ideas are related, and by a bit of skillful manipulation, thought can be turned back to early childhood experiences, to tender and sacred memories, as a result of which impulsive action may be secured. Then there is the principle of stimulus-response. Certain stimuli may be depended on to bring certain responses—fear brings uneasiness, anger arouses pugnacity, love engenders tenderness, approval stimulates display, domination begets obedience, sadness induces tears, dissatisfaction leads to action. Bring to bear the appropriate stimuli under favorable conditions and predictable responses may be definitely expected. Again, there is the power of suggestion. Let a situation be devised in which fear or apprehension or deep desire is aroused, and then a course of action persuasively suggested which will bring relief, and this course will almost certainly be followed by the suggestible.

The science of salesmanship has been highly developed in our day. Salesmen have learned how to get attention, how to deepen attention into interest, how to break down "sales resistance," how to create "buyer-demand," how to close the

sale, how to follow up so as to insure a satisfied customer. Let these methods be skillfully adapted and applied to "personal work" and a certain type of result will assuredly ensue. Whether the results be vital and permanent or mechanical and superficial depends upon the place given in the method to spiritual motive and divine enduement.

The Value of Method

Method recognizes both the divine and the human factors in salvation. If either factor is ignored evangelism goes limping. Just to preach and witness without plan or purpose in the expectation that God will save anyhow all who are "the elect" is to make a travesty of evangelism. To ignore the power of God, the presence of Christ, and the leadership of the Holy Spirit, is to tread dangerously near to the borderline of blasphemy. Clearly method must take into account both divine and human factors.

Method presupposes clearly defined aims in evangelism. If the aim is numbers it will determine the method. If the aim is an emotional outburst and overflow the method will be shaped accordingly. If the aim is an "annual ingathering" the method will be traditionally predetermined. If the aim is the glorification and enrichment of the evangelist the method will follow certain well-established lines. If there is no clear-cut aim the method will be haphazard and disorderly. On the other hand, if the aim is spiritual regeneration, the remaking of life into Christlikeness of character and conduct, and the building of that life into the fellowship of the church and the program of the Kingdom of God, method will take other forms and directions.

Sometimes method unconsciously shapes aims. Possibly few churches or ministers or evangelists deliberately set for themselves unworthy objectives. They adopt and utilize current methods, not realizing that these methods determine aims and outcomes. Perhaps the majority would repudiate the aims which the methods imply. Nevertheless, when accounts are cast up it will be found that certain methods pro-

duced certain results, and that these results might have been forecast as the ends for which the means were utilized.

Method and message are inextricably intermingled. If bad evangelistic method is employed, it may be the outgrowth of an unsound message; or the message may be subtly affected by the method so as to develop elements of unsoundness. It is very difficult for unscriptural preaching and teaching to find tolerance where truly scriptural ideals and practices are maintained as to method. Likewise it is next to impossible to maintain preaching and teaching at a New Testament level if the methods fly in the face of the Christian standard. It is therefore a matter of great importance to those who value doctrinal integrity to look carefully to the methodology of evangelism.

Evangelistic method has much to do with both immediate and ultimate results. Immediate results may be gratifying, yet ultimate results tragically disappointing. If the methods used center in emotional response and numbers baptized, "verily they have their reward." But if re-born souls and Christian character and conduct are primarily sought, smaller numbers may be of infinitely greater worth. Should there, however, be a necessary antagonism between quantity and quality products of evangelism? If the message is truly Christian and the methods are in line with the message may we not expect the Holy Spirit to work with mighty power in bringing great numbers to repentance and faith as at Pentecost?

Some Tests of Evangelistic Method

Obviously there is no one "best method" in evangelism. There are many types of method, each of which has its possible advantages and disadvantages. We think at once of revival evangelism, pastoral evangelism, educational evangelism, personal evangelism, visitation evangelism, youth evangelism, case-work evangelism, counselling evangelism, radio evangelism, newspaper evangelism, tract evangelism, letter-writing evangelism, wayside evangelism. Clearly the same

method would not be indicated in all the varying circumstances of Christian witness. In the light of New Testament principles and practice, and of the best evangelistic tradition, what are some of the marks of good method by which evangelistic procedures may be objectively evaluated? The following criteria of evangelistic method are suggested:

1. *It must be Christian.* The spirit, the purpose and the practice of Christ must be reflected. Did we not know better, we might take this for granted, but sadly it must be confessed that we dare not make this assumption.
2. *It must be spiritual.* The reality and availability of divine presence and power must be recognized and appropriated.
3. *It must be prayerful.* Any method that is not centered in prayer is a poor method.
4. *It must be personal.* Not crowds but the individual soul is primary in New Testament evangelism, and reverence for personality is an indispensable element in all our procedures.
5. *It must be perennial.* Evangelism is the continuous not the occasional business of a church. A method that develops dependence on spasmodic effort to win souls is suspect.
6. *It must be adaptable.* Situations and individuals are infinitely varied. Method that demands stereotyped procedures needs re-thinking and re-shaping.
7. *It must be practical.* Limitations of time, opportunity, leadership, workers, environment, and similar factors, must be taken into account. A method may be attractive yet on the whole impractical.
8. *It must be fruitful.* "By their fruits ye shall know them" is the inescapable test of Jesus and the ultimate judgment of men. That method is best which produces the fruitage of saved souls and saved lives built into a saved church set for the saving of a lost world.

9. *It must be social.* True evangelism goes beyond the good man to the good society. Evangelism is at its best when it enlists the largest possible number to bear effective witness in the widest possible circle for the salvation of the greatest possible variety of people.
10. *It must be universal.* Evangelism that is true to the New Testament ideal includes the life that now is and the life that is to come. Not only does it embrace all men everywhere, but it seeks to bring every area of life under Christ's lordship. Its methods must be correspondingly all-inclusive, hence any method that falls short of the world-conquering purpose of Christ is defective.

On the next page in the column to the left is listed a number of types of method. In columns at the top are placed ten suggested tests of method. Let the reader pass each method through the sieve, evaluating it as objectively as possible in the light of these suggestive criteria. What method rates highest for you? What method lowest? What methods lie in between and in what order?

SUGGESTED CRITERIA FOR EVALUATING EVANGELISTIC METHODS

TYPES OF EVANGELISTIC METHOD	*Christian*	*Spiritual*	*Prayerful*	*Personal*	*Perennial*	*Adaptable*	*Practical*	*Fruitful*	*Social*	*Universal*
Revival										
Pastoral										
Educational										
Personal										
Visitation										
Youth										
Case-work										
Counselling										
Radio										
Newspaper										
Tract										
Letter-writing										
Wayside										

Rate each type as objectively as possible: H—high; M—Medium; L—Low. What are your conclusions?

The Deep Need of Vital Method

It is trite to say that we are living in a changing world. Always men have lived in a changing world, yet the changes which are taking place now are kaleidoscopic, vast, unprecedented. Evangelism has always been the major enterprise of New Testament Christianity, but there is a quality of imperativeness now about the business of winning the lost to Christ that gives to evangelism a profound significance and presents to our churches a clarion call. In the light of the world's desperate distress and our inescapable responsibility, dare we go on using time-worn and often out-moded methods, ill-adopted to present-day conditions and thought-patterns?

We are not hastily to conclude that a method is poor because it is old or good because it is new. As a matter of fact, it is doubtful if there are any *new* methods in this oldest Christian enterprise. There are new combinations, new applications, new adaptations, to suit age-old procedures to our stream-lined age. These we must discover and perfect. We need no new saving message, but we desperately need to get the salvation of Christ more effectively to lost men in a wrecked world. To this end shall we not bring our best intelligence to the task of re-thinking and revising our evangelistic methods? The writer of this article would be happy to have those who are constructively thinking about and experimenting in the field of this problem share with him, and through him with others, their experiences and findings.

Life Factors and Tendencies.

By the Managing Editor

Religion in the Public Schools.

Here is one of the most immediately urgent questions facing organized religion. The issue is upon us and is already well advanced toward a solution, while the vast majority of ministers and responsible men and women of the churches, at least among Southern Baptists, are either unaware of the fact or else uninformed concerning its significance.

A plan has been evolved for introducing religious instruction in public schools; the necessary legislative action authorizing it has quietly been taken with a minimum of publicity or discussion. Machinery is being set up in many sections of the country for conducting the instruction. Some standard texts for the teaching are already available, others are in preparation, others are projected.

The International Council of Religious Education has a department studying and promoting the undertaking. The Roman Catholic Church has a highly efficient national department of education with a national superintendent of great ability, culture and conviction.

For as much as two years in some instances the plan has been in experimental operation. It has just been inaugurated in New York City, after experimental testing and development in suburban Yonkers. In Cincinnati as in other cities it has advanced to the point of a staff of supervisors of religious education. Saint Louis is also well advanced.

Kentncky, among other states, has legalized it on a local, optional, basis. Here, as in other states, legal issue was obviated by designating this instruction "moral," but the law provides for its being the direct responsibility of the churches which also are to meet the extra cost as well as provide the teachers. Thus the issue of tax support of religion is omitted, until such time as public sentiment will support the introduction of religion as a regular curriculum sub-

ject. Meantime, also this instruction may be given either in classrooms of the school or in available church buildings. In passing, for good reasons which cannot here be stated, this editor would strongly favor the school class room.

Two important features of the plan are that this teaching is to be within school hours, and to be credited on the same basis as other studies. Religion ("morals") is to be an elective, optional, study. All denominations, of course including Jews, represented in a given school are invited to provide teachers. Parents, or pupils themselves if parents are unconcerned, may decide both whether these courses will be taken and if so under what teacher.

Naturally and properly, if the studies are opened at all, the school authorities are to pass on the academic standards of teachers and teaching material, text-books and whatever else is used.

A decade ago there was a strong effort in some quarters to begin such a system, already then in effective operation in a number of cities, most notably Gary, Ind., and Denver, Colo. This editor worked with a committee in considering the advisability of introducing it in Louisville. The proposals at that time did not meet his approval. The splendid Jewish Rabbi on the committee, with perfect courtesy but emphatic disapproval, stood against it. Roman Catholics, promising participation, failed ever to be represented in a meeting.

Great changes in sentiment have come about in a decade. The present plans are far more intelligent and thorough, and are receiving strong financial and personal support. Roman Catholics are taking aggressive interest and "co-operating" heartily.

If this is an improper or dangerous movement it is high time general and intelligent interest were taken in it by all Christian leadership, by Baptists above all others. In one county known to the editor, where the superintendent is strongly favorable, three Baptist pastors were recently called into a conference representing all principal denominations, including Catholic priests. It was proposed to set the plan in almost immediate operation. The Baptists were frankly much at sea, as probably were most of the other conferees.

Now here is a matter not to be dismissed in cavalier fashion. It must be faced. We are all deploring the rapid paganizing of American life and people. At most not exceeding fifty percent of our people now have any definite religious affiliation or connection. Even among nominal religionists pagan ideals and standards are accepted as the way of living [At that point the writer was interrupted to hear a poem in the current Saturday Evening Post that was wholly pagan and in a vein of open ridicule of one of the Beatitudes].

We must face the fact that our American principle of separation of Church and State has, within this century chiefly, been construed and enforced to exclude religion from public schools. Just when the public school system was having its greatest expansion and dominant influence, even to determining largely the methods and standards of church schools—always excepting the Roman Catholic schools—we have forced the schools to omit from their curricula and their patterns that element without which there can be no genuine or sufficient education. We have forced our public schools to paganize our culture. Now we lament and deplore, we condemn and denounce. Is there not something constructive that can be done? It is no part of the present purpose to suggest a course for Baptists or for other Christians. Rather the hope is to arouse our readers to the urgent importance of a most vital issue.

All unintentionally it may be, the United States is (note the singular) headed toward materialistic imperialism. That means ruinous paganism. Our public school may be our ruin or a primary means for our rescue.

It is of interest that a lady who served a number of years on the School Board of Louisville quietly undertook by private methods to have the Ten Commandments posted in the various schools of her city. By degrees this effort developed into a movement patronized by The Federation of Women's Clubs, The Parent-Teachers Association, The Council of Jewish Women, certain Civic Clubs, etc.

Funds are provided for having the commandments posted in the schools of some of the counties where funds were not easily procurable. It is proposed to have them posted in permanent form in all the schools of Kentucky. This is a highly desirable undertaking and it would be fine if it could become nation-wide. Yet this has no immediate place in the much larger and more significant move for formal, regular teaching of religion as a part of the formally recognized courses in public education.

"Your Country Makes Money Out of This."

Such was the remark of a young Chinese to E. H. Lockwood as together they looked out of a safety trench on the wreckage of a recent Japanese bombing of Kukong, China. The Y. M. C. A. worker had to admit the truth. They discussed the facts. The Chinese said "Lok Oi Wa (Lockwood) has done much for China . . . and he is sent here by American friends to help us."

How full of ethical contradictions is our confused life! Americans are now making money out of some of the most brutal wars in all history. We profess friendship for China and continue to equip Japan to slaughter her helpless people in open cities, towns and villages, while a minority of Americans carry on a work of comfort and healing, clothing and feeding in a degree that can meet but a modicum of the distress.

We make a great ado over "helping Britain" in a conflict in which we profess to see all high values risked in uneven conflict, but force desperate Britain to pay *cash* for all our "aid" and take all risks in procuring the materials from our shores. "Britain," we say, "is fighting our battles" while we refuse any credit on the supplies without which the fight must quickly fail.

An editorial in a Nashville daily on November 29 defined elaborately its idea of our proper course in the United States.

First we must continue to demand cash until British resources are exhausted. Second, meantime we must discover all privately owned securities of British subjects in this country and demand these in payment until they are exhausted. Finally we must if there is further need establish credit for Britain for the essential supplies. For cold, heartless, brutal selfishness it would be hard to find a more revolting expression. The editorial posited all this on the assumption that our own safety and security are at stake. How any man could write such an editorial and retain any self-respect does not appear.

Our Government, after three years of refusing to see any wars anywhere and so ignoring the laws announces that from August 1, no more scrap iron and high octane gas may go to Japan, not because it is wrong to supply these but "because we need the stuff ourselves." We rejoice that at least on some pretext we are out of the wicked business. Then two months later we are again informed that beginning October 16 the embargo will be enforced, and we discover that all these two and a half months the stream of metal has continued to flow; and that the gas retained was not at all necessary to Japan's campaign and that the thousands of tons of fuel necessary to the horrible business had continued to flow. When we cannot trust the word from Washington what are we to think?

But the worst feature of all our American situation is that it is so generally assumed that we must make money, and must maintain our "superior standard of living" even at the price of exploiting the iniquities and the needs of other nations and peoples. One cannot but recall the terrible words of Jesus to the "scribes, Pharisees, hypocrites": "How shall ye escape the judgment of Gehenna?" If we did not profess to be convinced that the British are our outpost of safety the case would not be so vicious.

Book Reviews

I. EDUCATION—PRACTICAL

People—How To Get Them To Do What You Want Them To Do. By Maxwell Droke. Maxwell Droke, Publisher, Indianapolis. 1940. (Second Printing) 246 pages. Price, $2.50.

We open with a quotation from the cover page. "Over a period of fifteen years, Maxwell Droke has persuaded more than a million persons to buy a variety of merchandise, *entirely by mail,* and without high-pressure hypnotism. This remarkable result has been possible because Droke *knows people*—and the motives that move them. He has been a clerk, stenographer, salesman, newpaper reporter, feature writer and advertising counsellor. Always, he has studied the art of making up the other man's mind. On many points he differs widely (and sometimes violently!) with the professors. But—his formula *works!*

Now, in this book, he gives you a working knowledge, a blue print, of human nature. Learn these tested methods. Know the strategy to use in any situation. Be able to tell, with predictable certainty, HOW people will behave and WHY."

This book is *different.* True, it is about "People," the most varied, interesting and important earthly subject, but it is based on years of experience in dealing with all sorts and conditions of *folks.* It is viewed from the standpoint of "salesmanship" and the author believes that everybody is a salesman. The idea is to get the other fellow to "buy". But, there are no "tricks," just worlds of common (most uncommon) sense, incisive, untechnical psychology, and straightforward, everyday facts, easily recognized when seen, even though you hadn't thought of them before.

The key to the whole of this really thrilling book is that, the only "paying" selfishness is *unselfishness;* think, act and

talk in terms and in interest of the other fellow. As one studies these pages he sees himself and those he has sought to "help or to beat," and is pleased or chagrinned, according to his services or blunders. One believes that the Christian man, preacher and layman, should use these captivating, practical law-lessons for "selling the Kingdom." The printing and binding are excellent; the style is engaging.

F. M. Powell

Can Religious Education Be Christian? By Harrison E. Elliott. The Macmillan Company, New York. 1940. 338 pages. Price, $2.50.

Professor Elliott, for many years head of the Department of Religious Education, Union Theological Seminary, New York, has long been recognized as a leader in "progressive" religious education. He is a champion of the newer methods in religious education, and has done much to clarify and popularize the discussion method. This book is a scholarly treatment of religious education as it has developed in America.

While obviously favoring the liberal viewpoint, Professor Elliott undertakes a critical description and evaluation of the many viewpoints involved in the development of the religious education movement in America. His thesis is that the effort to apply educational theory and methodology to the work of the institutions designed to teach religion have resulted in basic conflicts. On the one hand are those who contend that religion cannot be taught, in the strict sense of the word, but that religious truths are to be transmitted through the contagion of personality, by means of spiritual insight, with goals that transcend educational objectives. On the other hand are those who contend that religion must be taught according to principles and methods that apply in the teaching of any other subject, the distinction between "religious" and "secular" being largely artificial. The former group would insist that the business of religious education is to transmit biblical and doctrinal teachings, to the end that churches and denominations might grow and prosper. The other group

would center their attention upon the children, young people, and adults being educated, to the end that all of life might be Christianized. In either case, would the resultant religious education be Christian?

With the problem thus stated, the author proceeds to investigate the historic developments which provide the background of the problem, and then to analyze and evaluate the contrasting viewpoints and their implications as applied to religious education and interpretation of the Christian religion; the use of the Bible; sin and guilt; human nature; social problems; Christ-like character; Christian ethics; religious experience; prayer and worship. The closing chapter brings us to the emergent "meaning of Christian education" as the author now views it. At its heart, religious education, according to Professor Elliott, is the process of guided experience which results in Christian character. The fundamental word is "experience." According to the author, "it represents the fundamental method by which the Christian faith has grown in the individual and the race, and by which Christian experience has been realized. An individual does not become a Christian all at once through some single experience of conversion anymore than he becomes an adult by some special experience. He starts, whatever his age, a little child in Christian life, and it is in and through his experience that he grows more and more towards maturity in Christian experience. Religious educators, therefore, emphasize human responsibility for meeting the conditions under which growth in Christian life and experience is possible, and think of Christian education as the process through which this takes place." The author quotes with approval this definition of Christian religious education from Nevin Harner's *The Educational Work of the Church*: "Christian education is a reverent attempt to discover the divinely ordained process by which individuals grow in Christ-likeness, and to work with that process."

This book, which is a revision of a dissertation submitted for the degree of Doctor of Philosophy at Yale University, is particularly valuable because of the scholarly and objective

assembling of data bearing on the controversial issue in modern religious education. The author maintains a spirit of fairness throughout, although of course he has no hesitation in placing himself among the liberals. It is significant that the case for the conservative view is stated with fairness and appreciation, rather than being held up to ridicule and condemnation as has been the case with certain other books in this field. The advanced student of religious education will find this book indispensable to a better understanding of present trends on both sides of the controverted "modernistic" and "fundamentalistic" lines. G. S. Dobbins

The Christian College. By H. I. Hester. The Sunday School Board, Nashville, Tenn. 159 pages.

Christian education has been a major interest of Southern Baptists from their beginning as a denomination. Perhaps it would not be too much to say that Southern Baptists owe more to their schools than to any other factor in their history. In addition to Southwide institutions of higher learning, Southern Baptists have developed a system of state colleges and universities that puts them in the front ranks of promoters of education. It is a happy event, therefore, when the Baptist Training Union brings out a text in its study course dealing with the Christian college. Equally happy was the choice of Professor H. I. Hester to write this needed book. For sixteen years Dr. Hester has served as Professor of Bible in the William Jewell College, Liberty, Missouri. He is in every way qualified to write with authority on this subject and has given us a brief text which is at once scholarly and popular in its appeal.

Beginning with the discussion of the place of religion in education, the author traces the course of higher education among Baptists and then analyzes the place of the Christian college in modern life. He answers the question, "Why go to college?" dwelling perhaps a little too much on the aspect of financial returns. The case for attending a Christian college is well made, this discussion getting at the fundamental rea-

sons for the existence and support of the denominational school. "By their fruits ye shall know them," was the test of Jesus and this test is submitted to the Christian college with gratifying results. The most thoughtful chapter is that with which the book closes, "The Future of the Christian college." The author takes no over-optimistic view, yet he is not pessimistic concerning the outlook. Trends in higher education today make increasingly imperative the Christian college with its emphasis on spiritual character values. Yet if the Christian college is to survive, it must have more adequate support, greater financial security, more distinctive Christian purpose, a more abiding place in the affections of its constituency. This important book should have a wide reading on the part of all who are interested in Christian education, and no doubt will be one of the popular texts for study courses among Christian young people.

G. S. Dobbins

Philosophy, Education and Certainty. By Robert L. Cooke, Ed.D. Zondervan Publishing House. 392 pages. $2.75.

From Wheaton College comes this most comprehensive volume in the field of Christian educational philosophy yet written from an avowedly conservative viewpoint. Dr. H. H. Horne's work in this field blazed some trails, but it remained for Professor Cooke to organize the materials of modern thought around basically conservative theological ideology. The author does not set himself to the task of defending Christian orthodoxy against the attacks of a heretical liberalism. Indeed, there is very litle that is distinctly controversial in the treatment. Rather, fundamental issues in religion and education are raised, the liberal or unorthodox or non-Christian views and their implications indicated, and then a thoroughgoing evangelism applied to the solution of these fundamental problems. Critical philosophers of the liberal school might point to the discussion as an example of what the Germans call "tendens writing" that is, the making of a predetermined case by over-emphasis on certain data. It is doubt-

ful if the charge would stick more than the same charge made against much of the recent radical philosophy produced by liberal thinkers. With dignity and fairness the author challenges assumptions in education and in religion which are at variance with basic presuppositions of orthodox Christianity. He then proceeds to show how religion and education can be philosophically valid and at the same time true to the Christian faith as revealed in the New Testament. The chapters on "Idealism and Materialism," "Science and Education," "Evolutionism," "Democracy and the Schools," are particularly interesting and valuable.

Professor Cooke points to the way out as a movement "back to the essentials" both in education and in religion. The quest for certainty finds its goal not through human reason alone, nor even primarily, but in that which transcends human reason, namely, the revelation which has been given to men through Jesus Christ in the New Testament. "Here we meet with 'thus saith the Creator,' not 'thus reads the creature'; we are hearing now not the man-made dogmas of an ecclesiastical body, nor the tenuous etherealism of an equally man-made religious idealism—not of the pious but utterly futile faith in the spread of good will among men—but of that true and living philosophy offering assurance here, and security hereafter, which is nowhere to be found but in the inspired pages of the Old and New Testament Scriptures. Here we are pointed to the one who alone is 'the way and the truth and the life'." The question is frankly raised, in the light of the long and disappointing history of philosophy: "Acknowledging the poor success that man has so far found by way of his own mentality and admitting the evident fact that not yet has Christianity been allowed to have direct and complete application to the affairs of men, is not the trial of such an application to the problems of educational philosophy now long overdue?"

While there is something of naivete and at times the appearance of over-simplification in this dealing with the profoundest questions of education and philosophy, yet there is a quality of refreshment about the author's thinking and ex-

pression that gives the book charm and satisfaction. At any rate, we have long needed a full-rounded discussion that presents the other side, and Professor Cooke's volume should find its place in the library of all those who are students of present day trends in religious education. G. S. DOBBINS

Peloubet's Select Notes On the International Sunday School Lessons for 1941. By Wilbur M. Smith, D.D. The W. A. Wilde Company, Boston. 472 pages. $2.00 net.

Teachers will welcome this sixty-seventh volume in the series of commentaries on the Sunday School lessons. For many years they have turned instinctively to this help. This book seems to have all of the good features that have kept it popular. In these pages Dr. Smith has put comments on the Scriptures, illustrations, quotations from literature, pictures, and maps. It will prove exceptionally helpful.

KYLE M. YATES

Principles of Teaching for Christian Teachers. By C. B. Eavey, Ph.D. Zondervan Publishing House. 346 pages. Price $2.75.

Professor Eavey, who is Chairman of the Department of Education and Psychology at Wheaton College, has produced a comprehensive text on teaching from an avowedly conservative viewpoint, yet embodying much of the best in the so-called "new education." The text is of college grade and meets a long felt need in this field. There are innumerable books on principles and methods of teaching, written for public school teachers and from the standpoint of secular education. Then there are numerous books dealing with specialized phases of religious education, until recently the majority of these being from a radical or modernistic point of view. Here is a volume of 350 pages dealing with basic matters of teaching and learning, with clearly avowed evangelical emphasis. There is nothing especially original in the treatment, the author following well defined lines of current pedagogy.

A glance at the table of contents will indicate the scope of the work: "What is Teaching?" "The Importance of Teaching," "Aims in Christian Teaching," "The Christian Teacher," "The Christian Teacher Preparing to Teach," "How Pupils Learn, " "The Pupil Does the Learning, " "Motivation and Learning," "Building on Past Experience," "Method in Teaching," "Planning To Teach the Lesson," "The Improvement of Teaching." Students of religious education who desire a comprehensive text from a competent conservative scholar will find this book quite satisfactory.

G. S. Dobbins

Faith is the Answer. By Smiley Blanton, M.D., and Norman Vincent Reahe, D.D. Abingdon Cokesbury Press, New York. 223 pages. Price, $2.00.

Of the many books which have recently appeared dealing with psychiatry and religion, this is easily the most important and valuable. The conception of the book is a brilliant one—the collaboration of a thoroughly qualified practicing psychiatrist of known Christian faith and character with a deeply spiritual minister who has had many years of experience dealing with individuals in the solution of their moral and religious problems. Their collaboration is made vital rather than mechanical by the unique plan of discussing each the same subject from his distinctive standpoint—first the views and experiences of the scientific doctor, then the views and experiences of the person-minded minister.

The key-word of both men is "Faith." To the physician as well as to the pastor "faith is the answer." The reader's attention is at once compelled and held by this dual presentation of "The Power of Faith," "The Hidden Energies of the Mind," "Fear, Worry, and Anxiety," "Conscience and the Sense of Guilt," "Self-Criticism, Failure, and Success," "Grief and Sorrow," "Loneliness," "Love and Marriage," 'The Faith that Heals." The discussions abound with case studies that furnish illustrations of the necessity and the value of faith in the recovery of physical, mental and spiritual health and the

living of an abundant Christian life. The preacher will find some thrilling homiletical materials and suggestions for sermons in every chapter. Get this book. You will not regret it.

G. S. DOBBINS

Springs of Creative Living. By Rollo May. Abingdon-Cokesbury Press. 269 pages. $2.00.

To the reviewer this book immediately takes its place as the best contribution that has yet been made in the field of scientific counselling. Mr. May is already well known by reason of his excellent study of psychology of personality in *The Art of Counselling.* His new book is far superior to the former, dealing much more basically with the meaning and the problems of human life. The author has evidently given long and thoughtful study to the work of such pioneers as Freud, Jung, Adler, Adolph Meyer, Kunkel, Otto Rank, Nietzsche, Nicolas Berdyaev, all more or less disciples of Freud, who originated what is now popularly called "depth psychology." It would be difficult to give in a brief review any adequate idea of the contents of this book. While the "depth psychology" viewpoint characterizes throughout, the several chapters are somewhat unrelated essays as "Freedom and Destiny," "Creativity and Sin," "Happiness," "A Theology of Life," "Grace and Clarification." If the reader contemplates securing one "best book" in this field of psychological guidance, the reviewer unhesitatingly recommends that this book be the one secured.

G. S. DOBBINS

II. SOCIAL—HOMILETICAL

The Christian Fellowship. By Nels F. S. Ferre. Published by Harpers. Price $2.00.

"That they may all be one" was the prayer of Jesus. It is also the objective which this serious volume seeks to serve. Its starting point and method of approach arouse at once a fresh interest. It does not set out to show how the various communions may get together by theological compromise or by abandoning theological interpretations for the sake of unity. At the outset the author says, "Honest Christians cannot become one by the forsaking of what they believe Christianity to be." The proper and only promising approach to the problem of unity is by way of the social nature of Christianity. Christianity is a fellowship before it is a theology. It is a fellowship that links us centrally with Jesus Christ, but also with the society in which we move, with our social past, with the church, with the Kingdom of God, and with the eternal future. It is a fellowship in knowledge, in faith, in worship, in love and in the hope of eternal life. It must become the basis of all our relationships and endeavors. To realize it and enter fully into it will mean Christian unity. To be sure theological interpretations are not left out of consideration, but they must be held in the light of their history and the distinctive fellowship of Christian faith.

The author holds that the principle of unity and continuity of Christian faith is not adequately stated in terms of revelation through an infallible church or infallible Bible, or the transcendent will of God as presented in Dialectic Theology. His claim is that Christian love, the kind of love revealed historically in Jesus Christ, is the "determinative, distinctive motif of Christianity, that it constitutes its ultimate principle of explanation in the light of which all doctrines are to be defined and by means of which they can be understood." It is Christianity's ultimate principle of interpretation making

unity possible and continuity secure. By it Jesus is best understood in his life and death on the cross. It is the experience of this kind of love that creates the fellowship of the Christian community and gives the freedom and faithfulness in that fellowship for which man yearns. This fellowship of love centering in Christ is attested by history and rationally verifiable. Accordingly the fellowship of love provides a basis for the extension of Christian unity. As men come into the intensive fellowship of faith they can enter into the extensive fellowship of understanding and co-operation.

Proceeding on this conviction Dr. Ferre discusses the problems faced by the liberal and traditionalist, by the non-sacramentarian and the sacramentarian; questions concerning the church and the Kingdom of God, sin and its forgiveness, and rival theories of society. Although one cannot be too optimistic, one must see the truth that lies at the heart of this book and feel the force of the appeal to modern Christianity to arouse itself to utilize its resources of love in settlement of its own problems. J. B. WEATHERSPOON

The Social Function of Religion. By E. O. James. Published by Abingdon-Cokesbury Press. Price $2.50.

What is the social function of religion? This book is an answer to that question in the light of history, particularly in the history of those "transcendental references which throughout the ages have constituted the dynamic and unifying principle of human groups, ancient and modern, primitive and civilized. The author believes that "the spiritual factors that determine the social structure are not mere functions of society. They are autonomous principles which transcend the social order and its mode of organization." But if we are to understand their function and force it is necessary for us to study their operation throughout the history of human society and at the various levels of social and religious culture.

The first four chapters are concerned with four of these transcendent factors or references. The first is Providence. Whether manifested in the primitive rites having to do with

the mysterious beneficence seen in the processes of propagation and the production of food, in totemism with its dependence upon sacred alliance with certain plants or animals, or in the high spiritual monotheism of Christianity, the notion of a supernatural Providence controlling the forces of life to beneficent ends has had most significant social effects. It has been the great unifying and consolidating force in human society. Closely connected with faith in a providential order is the idea of revelation as a concrete event. This belief in the revelation of the supernatural will has been more than a consolidating force. "By its appeal to the supernatural as an ever-present intervening creative agent, religion has devised a technique for dealing with the unpredictable elements in everyday experience which has constantly introduced a new vision of reality, and so far from being an 'opiate of the people,' in actual fact it has constantly been bringing forth out of its treasure things new and old. By the aid of a divine revelation the innovator has broken through the reign of custom and introduced not only new ideas and ways of life, but sometimes, as in the case of Moses, virtually a new civilization destined to have a far-reaching influence on the subsequent course of world events." Religion has thus been a spiritual dynamic as well as a unifying and consolidating force. Illustrative material is furnished from primitive religion, and from the Hebrew and Christian records.

The third and fourth chapters trace the functioning of ritual and worship and prescribed standards of conduct. In primitive faiths positive rites are prescribed for the maintenance of right relations with the supernatural world, and taboos to prevent disaster. At a higher level ethical conceptions of sin appear and moral teachings conform to ideals of the good. Concerning the social power of Christianity in the Roman world the author says, "It became the consolidating force at a time when all things were falling into decay, largely as a result of moral degeneration, and because it was based on fundamental ethical principles it influenced conduct accordingly. If the moral standard in many respects was not so very different from that of the best elements in paganism,

it supplied divine aid in the attainment of its ideals in a measure not available elsewhere. Consequently it became a power for righteousness as well as a way of salvation.

There follows upon this study of these religious foundations of society a study of the social structures which have been raised upon them: the family, the church, the community, and the national structure. In his final chapter Dr. James discusses the place and function of religion in the modern world, with an illuminating and gripping analysis of the weakness, difficulties and tendencies of religion. His high conclusion is expressed in the final sentence: "In a distracted age religion will achieve its purpose and function only if it is presented not as an ethical ideal or aspiration, not as an intellectual propostion or pragmatic system, not even as an evangelical acceptance of Christ as Saviour and King; in short not as anything less than the inbreaking on human history of God Incarnate bringing to a world undone the gift of a new and endless life."

J. B. WEATHERSPOON

The World's Need of Christ. By Charles A. Ellwood. Published by the Abingdon-Cokesbury Press.

It is refreshing and encouraging to hear an eminent sociologist say, "Humanity needs not a new religion but a revival of faith in Christ." The basis of the whole discussion of the world's needs of Christ is laid by Dr. Ellwood in his first chapter, "The Imitation of Christ." "All sorts of objective methods have been proposed to remedy social disorganization and conflict. But it is becoming evident that no change in the external environment or in external relations will prove to be an edequate remedy." There is no easier solution, says Dr. Elwood, than a return to the imitation of Christ, by which he means living and acting in the spirit of Christ. This principle of living is arrived at through the individual's experience of spiritual rebirth." Those who would Christianize the social order without beginning with the individual and proceeding through the regeneration of individuals have therefore made a profound psychological and sociological

error." In this first chapter covering forty pages Dr. Ellwood calls for a distinctively Christian dynamic and program as the only way to save social relationships and civilization in our world.

There follow five chapters dealing in turn with the neglect of Christ in science and philosophy, in religion and the church, in business and industry, in politics and international relationships, closing with a discussion of the Christian reconstruction of our civilization. This book ought to be a best seller among preachers. J. B. WEATHERSPOON

Road to Revival. By Vance Havner. Published by Revell. $1.00.

In the evangelistic messages of this book one finds not so much an effort to write great sermons as to present those aspects of life and truth that will turn men to God, and to present them in simple story and practical exposition. The author expresses his thought easily and persuasively. One turns, as one always does in reading evangelistic sermons these days, to the sermon on prophecy, and finds a refreshing sanity and a truly evangelical outlook.

J. B. WEATHERSPOON

Preaching in These Times. By various writers. Published by Scribners. Price $2.00.

One does not look for dissappointment in the Lyman Beecher Lectures on Preaching. Since 1872 the lectures at Yale by eminent scholars and preachers have challenged and stimulated the pulpit of America. For perhaps the first time the lectureship is shared this year by a number of men, each delivering one lecture. And it is good to hear from six such outstanding preachers what they have to say about preaching in these times. The lectures and their subjects are as follows: Dr. George A. Bullock: "Preaching the Whole Gospel;" Dr. E. McNeill Poteat: "The Dilemma of Civilization;" Dr. Arthur H. Bradford: "Preachers Must Listen;" Dr. E. McNeill McKee: "Leadership Uncensored;" Dr. Wyatt A. Smart: "Old

Wine in New Bottles;" Dr. Ernest F. Tittle: "The Church and the Glory of God."

In each of these lectures are presented vital aspects of the preachers' message and ideals. Problems and temptations faced by every thinking preacher are defined and discussed in illuminating discussions. One finds here not ready made sermons, but light and inspiration for many sermons.

J. B. WEATHERSPOON

Oil For the Lamps of Christians. By C. Gordan Brownville. Published by the Judson Press. Price $1.00.

This is a request publication of five devotional messages delivered before the Northern Baptist Convention last spring by the pastor of Trement Temple, Boston. Concerning their effectiveness the publishers say of these studies: "The glowing earnestness of the speaker as he turned the revealing 'light' of the Bible upon the problems of this modern day profoundly impressed the thousands of Convention delegates and visitors." Light is a characteristic word in Christianity, and in terms of light these spiritual messages speak of Christ, the Christian, the Scriptures and the Holy Spirit, closing with a heartening word to preachers about the Light that never fails.

J. B. WEATHERSPOON

III. THEOLOGY—PHILOSOPHY

The Problem of Religious Knowledge. By Clyde Macintosh. Harper and Brothers, New York. 1940. 390 pages. $3.50.

This is the most scholarly and comprehensive work available on religious epistemology. The author, a theologian and philosopher of religion of the first order, here applies to the specifically religious realm the technical epistemological principles which he set forth twenty-five years ago in his volume *The Problem of Knowledge.* In so doing, he proceeds further toward substantiating the philosophy of religious realism which he has presented in *Theology As an Empirical Science, The Reasonableness of Christianity,* and other published works.

Professor Macintosh terms his own religious epistemology "Critical Monistic Realism." His theory is, briefly stated, that the religious Object (God) exists independently of man's idea of it; that true knowledge of the Object is possible, although complete and exact correspondence between Object and idea is neither possible nor necessary for practical purposes; that empirical knowledge is properly to be augmented by reasonable faith, with constant critical examination and scientific verification of the content of religious knowledge as the recognized condition of wholesome religious growth.

Over against his own position, Macintosh recognizes many different theories of religious knowledge. He classifies them according to three types: (1) Extreme Monistic Realism, including the mystics; (2) Monistic Idealism, including the psychological, psychiatric, and humanistic interpreters of religion; and (3) Dualistic Realism, including agnostics, pragmatists, Barthians, and others. The views of chief representatives of each of these types are critically examined, and by contrast with their epistemological errors Macintosh seeks to establish his own theory of Critical Monistic Realism.

The book is a brilliant argument for Theism, and a powerful indictment of all subjectivistic and agnostic theories of

religion. The style is somewhat technical, and a full appreciation of the volume requires a considerable philosophical background; but the average minister and the interested layman should find a close reading of its pages rewarding, because of their apologetic value. The reviewer's graduate seminar in Philosophy of Religion is following the book this session as a text and guide to further readings on the subject.

H. C. GOERNER

Is the Kingdom of God Realism? By E. Stanley Jones. Abingdon-Cokesbury Press. 1940. 284 pages. $2.00.

Is the follower of Jesus Christ an idealist or a realist? Was Jesus an idealist or a realist? Is the Kingdom of God a program of idealism or realism? These are poignant questions which we should not attempt to evade. In this volume Dr. Jones seeks to face the question frankly and interpret the gospel in language that will meet the needs of the world of today. He tells us that it was a conversation with an intelligent actress in Russia that led him to a fresh examination of the deeper meaning of the message of Christ. In reply to her question he admitted that as a Christian he was an idealist, whereupon she dismissed him with the blunt statement that she was a realist. Is it fair to say that Communism is realism whereas Christianity is idealism? The answer of this volume is the contention that the Kingdom of God as Christ identified himself with it is not only realism, but the only ultimately valid realism. Of course such a discussion must proceed upon an accepted definition. The author defines realism as "pre-occupation with and devotion to fact," whereas idealism, he says, is "pre-occupation with and devotion to idea." On the basis of that definition he proceeds to show that Jesus was the supreme realist and his Kingdom is stark realism.

Jesus, says Dr. Jones, built his ministry around the greatest facts of life. He was not primarily concerned with presenting ideas, developing theories, or teaching philosophy. He did not theorize in an idealistic manner about the hungry, he fed them; he did not evolve a philosophy of life, he lived

among men ministering to them; he did not seek to construct a theology, he lived in fellowship with God. And the Kingdom of God, says the author, is not an idea drawn out of a transcendental realm to which the followers of Christ should *strive* to be loyal, but it is the true order of the nature of man. "The laws of the Kingdom are the very laws of our own being. When we try to live against the Kingdom of God, we try to live against ourselves, to live against nature. The result? We perish." This is what Jesus meant when he said that "The Kingdom of God is within you." He was not talking, says Dr. Jones, about regenerated men, but was calling the attention of those who did not acknowledge their need of regeneration to the fact that opposition to the Kingdom of God as he proclaimed it is opposition to man's true nature.

Following that idea he goes on to examine the effect upon man of those patterns of sinful behavior that Jesus sought to correct. Worry, self-centered anxiety, anger, prejudice, contempt for others, these and all similar attitudes breed personality diseases and may lead to physical suffering. Jesus' method of dealing with maladjusted personalities, diseased people, and men and women in all forms of need was thoroughly realistic. We are just beginning to understand how realistic his methods were.

One of the most acute questions before Christian people today concerns the practical worth of some of the central teachings of Christ. In newspapers all over the land we are being told that a certain Christian position is fine idealism, but it is impractical. Dr. Jones in this book attempts to show that the way of the world in opposition to the principles of God must fail as a realistic basis of life, whereas the way of Christ will yet vindicate itself as the only true realism.

Those who are familiar with the other books that Dr. Jones has written will not find a great deal here that is new. The emphasis throughout is largely the same that he has wrought into other volumes. Nor will they expect profound scholarship in his writing. A mass of quotations, largely undocumented, cannot suffice to make a scholarly book. He is also given to sharp contrasts stated in rather dogmatic form with-

out adequately examining the basis upon which the contrasts are given. Keen students will want to go behind much that he has said here and examine more carefully the foundations upon which his position can be maintained. But having said all of this, we must go on to add that here is an emphasis that is greatly needed among Christians today. This book should be widely read. H. W. TRIBBLE

The Presbyterian Doctrine of Children in the Covenant. By Lewis Bevens Schenck. Yale University Press. 1940. 188 pages. $2.50.

Here is a book that will be welcomed by every one who is interested in a historical and doctrinal study of modern Presbyterianism. It is to be expected that Presbyterians generally will recognize its value, but I should like to point the attention of others to it. The chief point of difference between Presbyterians and Baptists lies in the relation of children to the church. This involves the question of infant baptism, which in turn is grounded in the doctrine of the covenant. What circumcision was to the Abrahamic covenant infant baptism is to the Christian. But the acceptance of infant baptism on the basis of the wider principle of the covenant does not solve all of the questions which it raises. What is the status of the baptized infant with reference to church membership? What privileges does infant baptism convey in respect to the observance of the Lord's Supper? What is the relation of faith to baptism? When the subject is an adult must faith precede the ordinance? When the subject is an infant does faith sustain the same relation? Is baptism a sacrament with some element of regenerative grace attached to it, or is it an ordinance to be observed in intelligent obedience? These questions are not evaded by the author, but are presented in the light of historical investigation.

One of the chapters has a very suggestive heading. It is this: The Threat of Revivalism to the Presbyterian Doctrine of Children in the Covenant. In it the author deals with the danger of undermining the doctrine, or of allowing it to lapse

into meaningless observance, when attention is concentrated upon evangelism. Here, again, the study is historical, but the author's findings will bear careful consideration. I am making no effort to refute this cardinal doctrine of Presbyterianism, for the book deserves study on the same basis on which it is presented. It is a most valuable addition to our materials for the study of Presbyterianism. Carefully and clearly wrought out, accurately and thoroughly documented, with a full bibliography, it will fill a real need. It is based upon the author's doctor's dissertation at Yale. H. W. TRIBBLE

Tennant's Philosophical Theology. By Delton Lewis Scudder. Yale University Press. 1940. 278 pages. $3.00.

Can the existence of God and the truth of religious faith be established by philosophical arguments without the help of the data of religious experience? Tennant says yes; the author of this volume says no. Because the question goes to the heart of theism, and because the analysis here presented is thoroughly and clearly made, this is a valuable book. Tennant's position is that reason is the sole judge of truth in religion for it "constructs the idea of God by a complex process of synthesizing inferences from empirical facts of the natural world." Religious experience is man's emotional and practical response to the notion of God which he acquires by reflection. Which is another way of saying, thinks Scudder, that "Religion arises by reflection upon the facts ascertained by science." To strengthen his own position in rejecting the basic premise of Tennant's view, he cites Norman Kemp Smith, Rees Griffiths, C. C. J. Webb, C. D. Broad, and others. Prof. Smith contends that "the initial experiences in which religion takes its rise continue to be the source from which we can still best learn, and from which indeed we can alone learn, one all-important side of Divine Existence." Griffiths insists that "God must be somewhere in experience before he is requisitioned to explain it."

But it is not only on the basis of his rejection of the data of religious experience that Tennant is criticized here. His

employment of the cosmological and teleological arguments, in which he uses the "analogical inference," is also carefully scrutinized. Hume's objections to the teleological inference are applied to Tennant's theism to accentuate its weakness. The thesis of this volume is that "religious experience is not merely a reaction of the self to a discursively reasoned hypothesis or world-explanation. It may involve such hypothesis, but the experience is more direct, personal, and realistic than this."

Tennant's work in philosophical theology calls for serious study. He represents a viewpoint in the application of theism to the interpretation of Christian faith that must be subjected to critical appraisal. This volume is a critical commentary that will hold an enduring place as a most helpful introduction to the task. The author has made a worthy contribution. It is not the type of book that is easily read, but it is presented in a form that will lend itself to pleasant and profitable study. The author's brief summaries as the argument proceeds, the organization of the material, and the full bibliography at the conclusion, enhance the value of the volume.

H. W. Tribble

The Christian's Knowledge of God. By W. W. Bryden. The Thorn Press. Toronto. 1940. 266 pages. $2.50.

The revelation of God comes to us through Jesus Christ, and is in him unique and final. It is the work of God, God in action, speaking to man and redeeming him. It is therefore not a static declaration but a creative work; not some word that has been spoken which issues in a fixed orthodoxy, but a word that has been spoken which issues in the accomplishment of a divine work in the life of man; not a word that establishes an external formal authority, but a word that brings God into the consciousness of man demanding the great decision in which man's destiny is at stake. If we are to make the proper appraisal of the message of Christ concerning God we must see it related basically to the redeeming work of His creative grace. That is to say, our experience of the knowledge of God through Christ is conditioned upon

faith, but faith is a consequence of God's work in revelation. We cannot have faith without revelation and revelation is the work of God which includes the gift of faith and issues in that experience which is described as salvation. On this foundation of a divine work wrought in the mediation to man of the true knowledge of God we are to discern and employ the true motives of Christian service. We should not appeal to individual Christians to make sacrifices in the interest of the propagation of the Christian gospel, for the New Testament "knows and speaks supremely of one only Sacrifice." When we understand the totality of the claim of Christ upon our lives because of his revealing and redeeming work for us and in us we find a deeper sense of loyalty. Because he has done everything needed to make God known to us, and because we have entered into a redeeming experience of that knowledge we owe him the full dedication of every area of activity in our lives.

In the Bible we have the record of this revelation, or a witness to it. The path along which we are to move in our apprehension of the Biblical message is not criticism, liberal or conservative. Nor is it historicism. It is the faith that hears God speaking because he has spoken. This is not to forbid critical investigation but it is to fix its relation to the fact and experience of revelation. Nor should we regard the Bible as a book of rules or charts concerning concrete situations. "The New Testament, in short, is no place to go if we are in search of religious solutions, if we desire a rationale of things earthly and things heavenly. It is, moreover, not the place to go if we are desirous of knowing what precisely we must do, or refrain from doing, in this particular concrete situation or that. There is nothing in it to induce a legalism or to encourage people to look for religious recipes for the difficult problems of life and existence. Rather is it a place in which tantalizing riddles, baffling antitheses in thought, obvious contradictions in statement, sharp unresolved and unresolvable paradoxes, things suggested but never completely described, confront us. This book is replete with common sense, yet it is just as full of nonsense to the 'practical' mind. It

always assumes responsibility, and demands initiative, on the part of man, but at the same time affirms just as emphatically that salvation is of God's grace alone" (p. 97).

Thus runs the thought of the author in this book. It is definitely Barthian, as readers of this review will probably guess before reaching this paragraph. But the author's own thought flavors the volume throughout, and his use of the approach employed by Karl Barth is evidently to be accounted for on the basis of a fundamental affinity in matters concerning the interpretation of the Christian faith. Christian students generally, and particularly those who are interested in making a special study of current trends in the interpretation of the problem of revelation, will find this book helpful.

H. W. Tribble

The Anchorage of Life. By Daniel Lamont, Professor of Practical Theology in the University of Edinburgh. The Inter-Varsity Fellowship, London. 214 pages. Price Three shillings and sixpence.

The purpose of this book is to help Christians to clarify their thinking concerning the place of Christ the Redeemer in God's universe. It is not an abstract dissertation on theological problems, but a thoroughly practical treatment of some of the most puzzling questions that we face today. A list of the chapter headings will serve to suggest the character of the discussion: God the Creator; The Personality of God; The Word of God; God the Redeemer; The Bible as Testimony; The Church of God; Life and Mind; Eternal Life; The Depths of Love; The Fact of Evil! The Christian in the World; Christ the Universal Key.

The author says that he has attempted to achieve unity and purpose in his volume by keeping attention directed to what he regards as "the most promising feature of present-day theology—viz., the rehabilitation of the concept of personality in the interpretation of the universe." He not only has achieved that end in a most acceptable manner, but he has also pointed all of his discussion in the direction of a wholesome and fruitful application of the essentials of Chris-

tian faith. He has a happy way of stating the gist of his view in attractive phrases. Here is an example in the midst of his discussion of the Christian's application of the gospel to social conditions: "The rightful Lord of mankind is the rightful Lord of every man. The individual, and universal aspects of His Lordship dare not be separated, for God has joined them."

This book will stimulate and inspire the reader. The preacher will find many suggestions that will develop into sermons. The Bible student will find fresh stimulus and guidance in the study of important passages in the scriptures. While the book has more than 200 pages, it is small enough to fit into a coat pocket, and yet the print is large enough for easy reading. The printers have done a most commendable job. The book is to be strongly commended. It deserves a wide reading. H. W. TRIBBLE

God the Creator. By George S. Hendry. The Cokesbury Press. 1938. 170 pages. $1.50.

This volume contains the Hastie Lectures delivered by the author in the University of Glasgow in 1935. Though published in 1938 it has come to me for review only within recent weeks. The readers who are familiar with the writings of Karl Barth and Emil Brunner will welcome it for the analysis of the influence of Luther's doctrine of God on the thought of these two modern theologians. And those who have not had the opportunity to read first-hand what they have written will find here a very helpful commentary. It is written in a style that is easily read, and yet it is adequately documented. While it covers a wide range of thought, nevertheless the central theme of God as Creator gives unity and continuity to the chapters.

The five chapters carry the following headings: The Problem of the Knowledge of God; The God of Israel and the God of Greece. The Great Amalgamation; Luther's Theology of the Godhead of God; and, The Fundamentals of the Christian Knowledge of God the Creator.

If we understand the Barthian conception of revelation and the view of God that is conveyed in that revelation, we shall get the heart of the dialectical theology. The author here clearly points out the significance of the contrast between the basic position of Schleiermacher and that of the Reformation theology as Barth interprets it. He also refers with understanding to the importance of Kierkegaard. But he finds in W. R. Matthews' book, God in Christian Thought and Experience, a convenient foil for the development of his appraisal of the Barthian doctrine of God. For the author God is utterly incomprehensible in the realm of philosophical thought. Indeed he would forfeit his Godhead if he could be conceived in terms of philosophy (p. 141). There are, says the author, two elements in the Christian's conception of God which could never be the fruit of philosophical inquiry: that God is personal and that God is the Creator. In other words, we can know God only through revelation, the revelation which comes to us through Christ and which is both creative and redemptive. The revelation is creative because God is Creator. We understand that when we recognize the discontinuity of God's relation to man and the universe of which he is a part. The ground upon which that relation is established is divine grace and not human potentiality.

H. W. Tribble

The Crisis in the World of Thought. By Andre Schlemmer, M. D., London, 1940. The Inter-Varsity Fellowship of the Evangelical Unions. 87 pages, paper. One shilling.

The three lectures which constitute this little volume have been used in conferences of theological students. The approach is from the standpoint of science, but the interest is definitely Christian and strongly theological. The author is a thoroughgoing Calvinist, as note the following:

"Christianity, if faithful to its origins (and Calvinism is nothing but an honest, straightforward, consistent fidelity to the Word of God), is a universal principle of thought. The time has come for those who have been given this certitude

by the Grace of God to proclaim it with confidence and thoughtfulness."

The faults and futilities in the recently dominant humanism are admirably stated so far as may be in so limited a treatise. The incapacity of all natural science to provide an explanation of reality and a guide for living is strongly stated.

It is evident that the author takes the dispensational view of the function of the church and the gospel, but he is also genuinely evangelical.

The third lecture emphasizes and illustrates the intimate relation between "faith and medicine" in the actual experiences of the medical practice. W. O. CARVER

Is God Emeritus? By Shailer Mathews. The MacMillan Company. 93 pages. 1940. $1.50.

The majority of the people in America accept the fact of the existence of God, but many treat him as though he were not in active control of his universe. How shall we meet this attitude? Dr. Mathews has indicated here the path along which thinking may be directed toward the revelation of God in Christ and a more adequate interpretation of Christian theism. His chief contention is that there is a personality-producing process at work in the universe, and the most fruitful life is in harmony with that process. Men may offer substitutes for God, or they may refuse to discern this cosmic process that points toward the production of the highest type of personality, or having discerned it they may refuse to conform to it, but all such behaviour is destined to issue in unhappiness, both individual and social. The will of God as revealed in Christ, says the author, points to man's place in the cosmic process, and so it is necessarily benevolent, both for the individual and for society. We must discover that plan and purpose for our lives, if we are to achieve peace and fulness of life.

We may not agree with the author's suggestion that the term God is religion's designation of the personality-producing process, but we shall gain valuable stimulus from examin-

ing his position. Those who are familiar with his earlier book along this line, The Growth of the Idea of God, will be prepared for what is said here. And those who are familiar with the thought of H. N. Wieman will profit by comparing his view with the one that is here set forth. Dr. Mathews inclines away from regarding God as on ontological entity transcendently removed from our earthly sphere, known to man in a personalism that requires anthropmorphic expression. For him "The term becomes an instrumental concept by which is furthered that reciprocal adjustment with cosmic activities which it is the aim of every religion to establish. Its efficiency depends upon the content given it by the ideals which it embodies." Is that a Christian view? He thinks so. Indeed he relates it directly to the saving work of Christ. He sees the cross of Christ as a symbol "not of a defeated God, but of the way in which the personality-producing activities of the universe operate.

Written in simple, straight-forward language, with no superfluous verbiage, but going to the heart of the matter with clear analysis and cogent argument, this book should prove to be a genuine stimulus to Christian thought. It deserves a wide reading. H. W. Tribble

A Philosophy of the Christian Revelation. By Edwin Lewis. Harper and Brothers, New York and London. 1940. 356 pages. $3.00.

That the question of revelation is forging to the center of the stage in Christian thinking today is evidenced by the increasing number of books on the subject coming from our publishing houses. It is a wholesome sign of quickening vitality in Christendom, for, as Dr. Lewis indicates in his Foreword, "Christianity stands or falls by the reality of its claim to be Revelation." The message of redemption that we offer as the hope of the world must be a word from God, a word that is not only declaratory but that is essentially redemptive because it is the action of the infinite Redeemer. Those who are familiar with earlier books by Dr. Lewis will expect a forthright and discriminating treatment of central issues,

without evading problems or minimizing criticisms, and that is exactly what they will find.

The material is presented in three parts. In the first the author sets forth the claim concerning revelation, analyzing its meaning and symbols, and tracing its development through the Bible and its present reality and significance in the church. The basic and determinative idea in revelation is "God and his purpose with men." Around that purpose, which points always to creative redemption, and which is consummated in Christ, the entire message of the Bible may be studied. It is that purpose which gives unity and symmetry to the Scriptures, and serves as the true perspective in which all criticial problems may be appraised and met.

The second part is devoted to an exposition of the problems arising out of the general claim concerning the meaning of revelation as seen in the light of its purpose, and an attempt to defend the position taken. And that defense is sane, balanced, profound, clear, and convincing. Fair consideration is given to questions that arise out of skepticism and doubt concerning phases of the Christian message that always gives us serious concern when we face intellectual critics. A fair sample of the author's position may be found in his treatment of the virgin birth and resurrection of Jesus. He maintains a positive position not because of textual or critical evidence, but because the entire view of Christian revelation and its redemptive meaning requires the acceptance of these two doctrines.

In the third part the author defends the present validity and reality of revelation in an ever-changing world. He sees in the Christian message a way of life that will lead men into an abiding and fruitful experience with God, and that will therefore solve all the problems of life. The presence of the Illuminating and Renewing Spirit gives reality and power to the message. Revelation continues, thinks the author, as the instrument of redemption in the hands of God.

It is to be hoped that this book will be widely read and seriously studied. The view that it defends is wholesome and sound.

H. W. Tribble

Experience, Reason and Faith: A Survey in Philosophy and Religion. By Eugene G. Bewkes and Others. Harper and Brothers Publishers. 1940. 649 pages. $3.50.

This is an encyclopedic survey of the two great fields of philosophy and religion as they converge upon the common task of providing an adequate basis for the erection of the true view of life. It is designed primarily for use as a textbook in college, but it has been so well done that it can safely be recommended for more advanced study, and for use by preachers and teachers generally. The value lies largely in its comprehensive treatment rather than in original interpretation or exegesis. Four authors, all of whom are professors of philosophy in Colgate University, have collaborated in the production. Dr. Eugene Garrett Bewkes, who gave us a few years ago the very delightful and incisive biographical commentary on John M'Leod Campbell under the title, Legacy of A Christian Mind, directed the work and wrote a large number of the earlier chapters. Since 1934 he has been head of Colgate's School of Philosophy and Religion.

The authors have employed the historical method with commendable consistency and insight. They have presented the purpose and meaning of religion as seen in the light of problems that inhere in social situations and philosophical questions. The critical framework that is assumed but not discussed is liberal rather than conservative, and yet it is not allowed to obtrude upon the purpose or determine the conclusions of the book. In a fair and objective manner the spirit and content of the Christian religion, developing out of the historical experiences of the Israelites and consummated in the life and teachings of Jesus, and bearing upon the life of our day, are treated.

The meaning and contributions that have arisen in the general field of philosophy, beginning with the earliest Greek period, are likewise developed in the vein of historical study. A good sample of the book may be found in the treatment of the period in which Christian theology took form. The influence of Greek philosophy upon the minds of some of the greatest of the earlier church fathers as they wrought the

Christian faith into theological expression is set out in clear appraisal. I have read that section of the volume with keen interest, because I am just now taking one of my classes through that period of historical theology.

The authors have enhanced the value of the book considerably by the inclusion of a number of maps, chronological charts and pictures, which will help to keep the interest of the reader focused upon the study as a survey of vital thought movements. The book is to be heartily recommended for general reading, and as an introductory guide to a great field of study. H. W. TRIBBLE

IV. MISSIONS—BIBLICAL—HISTORY

Wisdom and Folly in Religion. By Joseph Haroutunian. Charles Scribner's Sons. 1940. 174 pages. $2.00.

The author of this book has recently become associate professor of Systematic Theology at the Presbyterian Theological Seminary in Chicago. Following his graduation from Union Seminary in New York and Columbia University he served for some eight years as associate professor of Biblical History at Wellesley College. The sub-title says that the volume is A Study in Chastened Protestantism. The reader might have the feeling that the author considers it his duty to engage in the task of chastening. Perhaps it would be better to say that he attempts here to interpret the conditions that have issued in a doctrinally and spiritually weakened Protestantism. Under the stimulus of Martin Luther, John Calvin and Jonathan Edwards with a good bit of inspiration from Karl Barth and Reinhold Niebuhr he cries out with the zeal of a crusader, calling for a recognition of the principles of Reformation theology and an earnest attempt to adhere to them under the urge of the sense of tragedy because of the devastating presence of sin. Christ, he says, came not to save the lost but to glorify God. True religion must be based upon the recognition of man's utter dependence upon the grace of God.

God is sovereign, his will is supreme; the freedom of the human will means nothing in true Christian piety. We must not only accept the doctrine of election and predestination without question, but we must also gladly recognize that "The doctrine of double election, with the implied 'willingness to be damned to the glory of God,' are essential to Protestant piety."

Here is the language of one who would fill the role of a modern prophet, seeking to tear down the forms and rituals of religion that hinder it in its true functioning, and calling Christians of our day to a thoroughgoing obedience to God in accordance with the principles that have made Protestantism worthy of perpetuation. As such the volume has value. No doubt many will regard it as too general in its range, too iconoclastic in temper, and not sufficiently constructive.

H. W. Tribble

Militant in Earth: Twenty Centuries of the Spread of Christianity. By Edward Rochie Hardy, Jr. Oxford University Press, New York, London, Toronto, 1940. 255 pages. $3.00.

Dr. Hardy, who has recently come from England to join a theological faculty in Boston, makes a distinct contribution to the deeper study of Missions now being carried forward in all interested circles. His approach and method are strikingly different from any thus far. He has the Episcopal interest in institution, and gives first attention to the processes and progress in the development of the church. He sets this development in the context of political and cultural history. Then at each stage he indicates the attitude of the church toward geographical expansion and indicates the areas and contexts of that expansion. Thus there is a minimum of detail of missionary operations, and little elaboration of the work of specific missionaries.

The work is an interesting and very profitable outline of the growth of the Christian movement in history and the bearing of that growth on Christian expansion, and the influences on expansion in the growth.

The work closes with an Epilogue of some fifteen pages in which the development of the conception of the missionary task from 1910 to the present is outlined.

Students with a good knowledge of the history of Christianity and of the general facts of its expansion through the centuries will read this book with very great appreciation and profit. It will in no sense take the place of Dr. Latourette's Growing History of the *Expansion of Christianity,* nor even of the more factual histories of missions in different periods and in different countries, nor of the reviewer's volume outlining the whole *Course of Christian Missions.* In connection with other approaches this volume will be of highest value in the understanding of the course of Christianity as a religion designed for the human race. W. O. CARVER

Peace Through Christ. By Walter A. Maier, Ph.D. The Concordia Publishing House. 364 pages. Price $1.50.

This book is the carefully edited "Radio Messages" Broadcast in the Seventh Lutheran Hour, October 1939 to April 1940. This, then, is the seventh published volume of those powerful, gospel messages, which Dr. Maier has given over an increasingly wide, national and international hook-up, to literally millions of folks of every sort and condition. Transcriptions, rebroadcasts, and a voluminous correspondence have further extended these messages, until they now touch the ends of the earth.

Dr. Maier is Professor of the Old Testament, Concordia Theological Seminary, St. Louis. He is a recognized scholar in his department and in Semitics, but one could easily believe that he was professor of "Homiletics" or "Evangelism" from reading the twenty-six messages in this volume. While they are separate and distinct, delivered at different, stated times, yet there is *unity* throughout, because *Christ* as the atoning redeeming Lord, the only hope of salvation of the world! is *central* in every paragraph. Get this book, keep it handy to read and study and refer to it again and again.

F. M. POWELL

The Search for the Real Jesus. By Chester Charlton McCown. Charles Scribner's Sons. 1940. 338 pages. $2.50.

One hundred years have passed by since those documents we call the Gospels were first subjected to the relentless scrutiny of what we know as scientific criticism. The man who took his career in his own hands to bring to bear upon the interpretation of the New Testament the new learning, the new philosophies and the new scientific spirit was David Friedrich Strauss. His book which inaugurated the new era in New Testament study was *The Life of Jesus Critically Examined,* first published in July 1835. The book raised a storm, but for better or worse the old day of New Testament interpretation was done. It was inevitable that the new day should come. Who could have prevented its coming? Who today would care to surrender the gains of the last one hundred years for the comfortable ease of former days, despite the fact that the new era produced many problems and tests of faith for scholars and students of conservative tendencies? It is now possible to survey this last one hundred years with the calm, objective eye of the historian. The searchers for the "real" Jesus with their methods and philosophies may now be subjected to the critic's eye in much the same way in which the searchers themselves subjected the Gospels to their canons of criticism. The written account of such a survey might well be dry, *"The Search for the Real Jesus"* is not dry. The author has not only done a good job of collecting and assembling his data; he has added the human and dramatic touch necessary to make his story enjoyable as well as profitable. The author undertakes the role of interpreter all the way through and of course the reader must exercise his own judgment where the author interprets the facts.

The rise and development of the critical approach to the New Testament is an interesting story. To survey this development in perspective from the advance post of 1940 is intriguing and enlightening. No serious student of the New Testament should forego the experience of enjoying such a survey with Dr. McCown as the guide. This is a "must" book for New Testament scholars.

Some idea of the contents may be gained from the titles of the separate divisions. Part One is "The Search for the Historical Point of View;" Part Two is "A False Start, Led by Philosophy Instead of Science"; Part Three is "The Search for Critical Methods of Historical Study"; Part Four is "The Search for Trustworthy Sources"; Part Five is "The Search for an Historical Interpretation."

The influence of various philosophies upon New Testament interpretation comes in for considerable attention in this book. The reader meets in these pages also the important figures in the field of New Testament criticism and the various "schools" of thought. History is brought up to date with a sketch of Form Criticism.

The book is a Religious Book Club Selection and takes its place in "The International Library of Christian Knowledge." The author is Professor of New Testament Literature and Director of the Palestine Institute in The Pacific School of Religion. EDWARD A. MCDOWELL

Broadmead Origins. By Robert L. Child, B.D., B.Litt., Minister of Broadmead, and C. E. Shipley, Late Minister of Bristol Baptist Church, Edinburg. London, 1940. The Kingsgate Press. 80 pages. Paper edition 1/- net, Cloth 2/-, approximately 25 cents and 50 cents plus postage for United States.

The title page carries also the descriptive legend, "An Account of the Rise of Puritanism in England, and the early days of Broadmead Baptist Church, Bristol, issued for the tercentenary, 1940."

It is a wonderful story, here told in skillful and striking fashion, of this church with three centuries of heroic and worthy history. Quotation from the records of the church, and from other sources, makes up much of the text but leaves no patch work of scrapbook miscellany. It is a real history with an astonishing record of facts and quick pictures of impressive personalities.

The times, the conflict of opinion and the persecutions of non-conformists, the rigid regimen of life and the joy of suf-

fering for righteousness sake, the strong expression of convictions and the readiness to pay the penalties of loyalty, all these and more are in these brief pages. They tell the essential story of one of the most notable churches in this struggle for freedom and its achievement.

It is the sort of work which needs to be done for all similar churches that is here done for one of the most famous in the modern history of the Free Church Movement. This reviewer is most grateful to Pastor Child for the copy sent to him because he happens to be for the time being President of the Southern Baptist Historical Society. Every lover of our Baptist history and heritage would delight in this story. The church devoted the month of October in grateful celebration of their tercentenary. W. O. CARVER

Missionary Illustrations. Edited by Joe W. Burton. Home Mission Board, Atlanta, 1940. 126 pages. Manila.

The title page further describes this volume accurately as "Current Incidents from Home Mission Fields Illustrating a Dozen Topics.

Any who have heard Dr. J. W. Beagle and Mr. Burton speak, have been thrilled and inspired with their stories in illustration of their messages. They are masters in this line.

Mr. Burton has here done a good job in collecting hundreds of stories which he has grouped under twelve heads, thus making them available for all. The best from both these men and many others are here, as also some paragraphs from Secretary Lawrence's eloquent missionary addresses.

The incidents are from a period of fifty or more years, but most of them more recent. A few of the stories needed more careful consideration. One that illustrates the claim that Latin Catholics do not use profanity is certainly very wide of the facts. One suspects also the claim that there are "no cuss words" in the Indian languages. The story is probably quite true but the item it is supposed to support needs modification. Of course Indians do not have in their languages exact equivalents of English "cuss words."

Other of the stories are sometimes rather naive. But these defects do not prevent this being a very desirable and useful book of illustrations. W. O. CARVER

Light From Bible Prophecy As Related to the Present Crisis. By Louis S. Bauman, D.D. Introduction by Charles G. Trumbull, Litt.D., Editor. The Sunday School Times, New York. 1940. Fleming H. Revell Company. 169 pages. $1.00.

Present world conditions provide a "field-day" for those devout and earnest teachers and preachers who specialize in interpreting "prophecy" to arouse the imaginations, stimulate the enthusiasm and reassure the fears of those whose emotionalism in religion needs some sense of direction to reassure faith in the midst of confusion. Works such as this do not merely reassure faith, they even give a lilting note of joy in the midst of world tragedy to such as too easily include themselves "in the numbers of the elect" who are to be given immunity from the great tribulation.

That all such works, of which this is one of the ablest published in the current crisis, proceed upon fundamentally erroneous views of the nature and intent of prophecy and use confused and untrustworthy methods of Scripture interpretation has little bearing on their effectiveness for their purpose.

The fifteen chapters incorporate a series of twenty-five "illuminating articles" published during 1939-40 in *The Sunday School Times* to interpret the European War and world events generally as forecast by "Bible Prophecy."

The author makes no question at all of his definite and full understanding of God's intentions and "promises." He knows beyond question that "the end of the age must be very near." He knows just what nations are to play just what parts in the final drama of history. He knows it all so well that he puts it up to the Lord now to make good on his promises. He 'believes that the rapture of the church must be very near,' "because I believe that *the Lord Jesus Christ will not break His word.* To do that would make him a sinner like unto the first Adam; and this world without a

spotless Lamb would have no Saviour." He goes on to argue (p. 84) that "the incarnate God, Jesus Christ, could not have man's excuse for breaking a covenant or failing in a promise." He just must come right away, now!

All the "signs" now converge. "There is only one conclusion to which we can honestly come, and that is this: When once 'this gospel of the Kingdom is preached in the whole world for a testimony,' *our Lord must come! He said* He would, His veracity is at stake. And when the incarnate God's veracity is at stake, just one thing can happen—HE WILL KEEP HIS WORD!" "And, when this Second World War began, . . . the Gospel was being preached in all nations for a 'testimony' to God's loving kindness toward all men" (pp. 125-126).

What the author and his followers will do about it if "our Lord Jesus Christ" fails to keep their schedule does not explicitly appear. Such human infallibility is either revolting or pitiable, according to one's estimate of the mentality of the claimant. It is to be hoped few of the readers will share such presumption. W. O. CARVER

These Shared His Passion. By Edwin McNeill Poteat. Harper and Brothers. 1940. 131 pages. $1.50.

There is food for thought, much to stimulate the imagination, and plenty of good preaching in this strange mixture of fact and fancy. For our part we'll take the preaching and let most of the rest go. We would prefer to have fiction in one book and fact in another, especially when interpretation of the New Testament is concerned. The fiction pieces in this book make very delightful reading, but it is exceedingly doubtful that they contribute to a clearer understanding of the Scripture. The average reader is apt to be confused by the fiction.

There are some other matters to which this reviewer takes right hearty exception. Dr. Poteat's idea that the conduct and mood of Jesus in the cleansing of the Temple were due to a case of "nerves" is an illustration of the ridiculous lengths

to which a man will sometimes allow himself to go in developing an interpretation to fit the pattern of a preconceived theory. The "theory" of the book is that the high tension of the last week of Jesus' life was responsible for many of the incidents that took place and influenced the conduct of those about Jesus. Tension, tension, tension—everywhere. Even Jesus was caught in it, gave way to a case of "nerves" and acted the part of an excited, distraught man in driving the traders from the temple. Jesus admitted as much, if we are to believe the author, in what he had to say following the request of the Greeks to see him—"we cannot escape the feeling (says the author) that he was making a contrast between what he had done in the temple and what was the guiding principle of godliness." When we recall that John's temple cleansing is related in the second chapter of the Gospel, while this conversation following the request of the Greeks comes in Chapter 12, the mildest thing one can say about such exegesis is that the Gospel writer's purpose and plan are disregarded entirely. More than this is the patent absurdity of ascribing Jesus' conduct in the temple cleansing to a case of "nerves."

In the chapter on "Mary and Marth" we meet with more confusions than Martha experienced when she was "cumbered about much serving." The visit to the home in Bethany described in John 12 (Matthew 26:6-13; Mark 14:3-9) is confused with the visit described in Luke 10, and Mary of Bethany seems to be identified with the sinful woman who anointed Jesus in the home of Simon (Luke 7:36-50). Such terms as "courtesan" and "seductress" are applied to Mary. It strikes one as very singular that Jesus would have found in a home inhabited by a women of such traits a place of peace and refreshment, or that such a woman would have chosen the "good part" and sat at Jesus' feet. All of this comes out in the "fact" part of the chapter, so the confusion cannot be attributed to the "poetic license" one might allow in the "fiction" division. All of which is said in sorrow, and pointed out at some length in the hope that our good friend, the author, may deal more kindly with the New Testament

in the future and employ his remarkable talents in the direction of elucidating rather than beclouding the Gospels.

One finds here what one would expect from Dr. Poteat when he *preaches.* In those parts of the book when application is made to conditions in our world we meet with keen insight into the sins of the day and a burning passion for justice.

EDWARD A. MCDOWELL

The Modern Message of the Psalms. By Rollin H. Walker. The Abingdon Press. 207 pages. $1.50 net.

The author of this little book has been known as a popular lecturer on Old Testament books. His treatment of the minor prophets is exceptionally interesting. In this venture he interprets some of the best known Psalms. He says: "the writer has persistently kept in mind not the theological professor but the thinking man who is not versed in the technical problems of literary criticism, but who wishes to get from the Psalms a viewpoint and insight that will make them helpful amid the stress and strain of our modern life." He has indeed written in a style that should prove popular. His selection of the psalms that have therapeutic value for souls that are torn with conflict and doubt should appeal to the physicians who deal with such needy souls.

Study questions are included so that classes may use the book.

KYLE M. YATES

Did Jesus Rise From the Dead? By Alexander Thomson, B.D. Zondervan Publishing House. 1940. 144 pages. $1.00.

The nature of this book is very well described by the author himself in his introduction. He says: "The plan followed in the book is simple and logical. Beginning with the death of Christ, then noting the fact of the empty tomb, with certain theories propounded in explanation thereof, the evidence for the resurrection is viewed as it comes from the testimony of witnesses; certain things pertaining to the witnesses themselves are mentioned; the result and significance of their tes-

timony are shown, and attention is drawn to the nature of the Scripture record, in which information concerning these things is found; and the final chapter contains the conclusion of the whole matter."

The book represents painstaking work in collecting and organizing Scriptural evidence of the resurrection.

EDWARD A. MCDOWELL

Bold To Say. By Austin Pardue. Published by Scribners. $1.75.

Many books have been written on the Lord's Prayer, but there is always room for books that have the insight and charm and freshness that characterize this one. There are two parts: Man's Basic Attitudes; and Man's Basic Needs. Man's basic attitudes expressed in the first part of the prayer are (1) the desire for security; (2) the attitude of gratitude; and (3) the urge behind the will. Man's basic needs are bread, freedom, and guidance. The first paragraph contains these inviting words: "The Greek text of the statement we will discuss contains but fifty-two words. They unlock all the power that man could ever need to meet his problems. This formula directs man in the attainment of all the worthwhile objectives in life; it is the guarantee of true security and the assurance of permanent happiness; its only limitations are those imposed by one's own lack of understanding and faith." All seven chapters are well worth reading. J. B. WEATHERSPOON

China Rediscovers Her West. Edited by Yi-fang Wu and Frank W. Price. New York. Friendship Press. 1940. 210 pages. Cloth, $1.00. Paper, 60 cents.

The greatest mass migration in history has just taken place. More than thirty million Chinese have moved from the war-threatened sections of North and East China a thousand miles or more into the Szechwan province, previously rather sparsely settled and undeveloped. The sweeping social and religious changes resulting from this sudden transplanting of whole towns, businesses, universities, and church-

es are clearly indicated in this symposium of eighteen chapters by different authors. The first nine chapters deal with the social, economic, and political scene in the New West, while the last ten discuss the roll of Christianity in meeting the challenge of change. History is in the making, and the reader is allowed to watch it and feel the throbbing pulse of it in these pages. H. C. GOERNER

The Psalms For Every Day. By Jane T. Stoddard. The Cokesbury Press, Nashville. 382 pages. $3.50 net.

The Psalms have a strong appeal for all men. Through the years many helps have appeared to aid the student in an understanding of the meaning of these old poems. This gifted English writer has brought to us the fruit of diligent search in the literature of the ages. She has collected choice illustrations from many lands and from all fields of literature. Biography, fiction, belles-letters and newspapers, have all made their contributions. One wonders how she could have done the reading necessary for such a collection. It will be useful to have as a companion for the Book of Psalms as the reader finds time for interesting light from literature.

KYLE M. YATES

Publishing Glad Tidings. By Foy Johnson Farmer. Broadman Press. 1940. 85 pages. Paper 25 cents.

Here is the annual little book for use in preparing for the "Lottie Moon Offering" of the Woman's Missionary Union. It is little only in bulk. It is packed with material selected and arranged with great skill. It is full of information, human interest stories, and missionary material of all sorts. The five chapters tell of five ways in which the "Glad Tidings" are published in the mission fields, incidents illustrating each, examples of the reactions, results in summary tables. Under the headings, Preaching, Healing, Teaching, the Printed Page and Prayer every sort of secondary and subsidiary form of mission work is seen, the difficulties, the fascinations, the joys,

the humor, the glory, all are here. Pertinent scriptures, poems, hymns, quotations from addresses, letters, books are aptly interspersed. It represents a vast amount of intelligent work and serves well the immediate purpose and will be a fine source for missionary speakers and workers far beyond its temporary aim. W. O. CARVER

Thumbnail Outlines of New Testament Books. By Archer E. Anderson, Th.D. Zondervan Publishing House, Brochure.

Very compressed outlines of the books of the New Testament. Outline of Acts, for instance, occupies fifteen lines of print, outline of Romans nine. Manifestly little light can be thrown on interpretation of books in such limited space. But it is possible, sometimes, to get a new idea from what you can write on the nail of your thumb. EDWARD A. MCDOWELL

V. MISCELLANEOUS

The Inky Way. By Alice Hegan Rice. The D. Appleton Century Company, New York. 282 pages. $2.00 net.

It is always an event of literary importance when Mrs. Rice releases a book. The thinking people throughout the English speaking world will receive this autobiography with eagerness. Not one of these readers will be disappointed in this charming picture of the rise of a beautiful Kentucky girl to her high place in the affections of a multitude of people. Many who have learned to know her through *Mrs. Wiggs of the Cabbage Patch* and *Lovey Mary* will welcome this opportunity to know the more intimate story of her life.

She has a natural literary charm so that one finds himself following, almost breathlessly, the interesting account of a life adventure in Louisville, in London, in Tokyo, in Ceylon or in Paris. Many interesting personalities come upon the scene and are introduced to us and we get to know them.

These glimpses into the literary world of Cale Young Rice and Alice Hegan Rice will be greatly appreciated by those who who have a longing to know the trends, the thought currents, the struggles, the yearnings of the leading people of our generation. We are deeply indebted to this talented writer who has brought us much joy. We predict that many will read the autobiography and be better because of it.

KYLE M. YATES

Virginia. A guide to the Old Dominion. By the Federal Writer's Project. 700 pages. $3.50 net.

This new guide prepared under the supervision of the Works Progress Administration gives the information a tourist would need in his travels through the Old Dominion. It gives a detailed description of the points of interest, the cities, the roads, the institutions and the valuable traditions of the state.

KYLE M. YATES

The Ten Commandments for Today. By J. V. S. Rounds, D.D. Zondervan Publishing House. 1940. 160 pages. $1.25.

In the introduction to this book, written by Dr. J. W. Jent, is this statement: "Social stability essentially goes deeper than selfishness can probe. Material values do not satisfy. They can never anchor the milling mob of a restless, detached, mobile-minded age. We must get back to the foundation of spiritual values, moral principles, a sense of honor, honesty, and integrity."

The author of this volume endeavors to point the way back to this foundation of which Dr. Jent speaks. The Ten Commandments are treated as expression of the eternal and changeless law of God. They are applied to modern conditions and there is a profusion of quotation and illustration.

The author is pastor of the Crestwood Baptist Church, Oklahoma City, and was formerly missionary among the Indians and Executive Secretary of the Baptist Convention of Oklahoma.

EDWARD A. MCDOWELL

The Seven Windows. By S. J. Reid. Published by Eerdmans. Price $1.00.

Dr. Reid came to America from Ireland many years ago and has been heard in many parts of the land, as lecturer and preacher. From his pastorate in Chicago he publishes these thoughtful and helpful messages on the seven last words of Jesus on the Cross. He writes with insight and imagination, and the reader is given the added enjoyment of clear and easy flowing language. J. B. WEATHERSPOON

More Years for the Asking. By Peter J. Steincrohn, M.D. The D. Appleton-Century Company, New York. 218 pages. $2.00 net.

Dr. Steincrohn wants to add ten years to the life of each person. His special plea is coöperation with the doctor. Disease can be controlled if the individual will get in touch with the physician in its early stages. He presents many case studies from the standpoint of prevention of such common degenerative diseases as heart trouble, diseases of the blood, cancer, stomach trouble, kidney disease, tuberculosis, diabetes, blood-pressure, and pneumonia. The reader may not find much definite help in the treatment of his own ailments but he will almost certainly go immediately to his physician for a complete medical examination. KYLE M. YATES

Jefferson Davis Sandefer: Christian Educator. By Inez Woodward Sandefer. Boardman Press, Nashville. 1940. 350 pages. $2.50.

The life story of the late Dr. J. D. Sandefer, for thirty years president of Hardin-Simmons University, Abilene, Texas, has been beautifully recorded by his daughter-in-law. Dr. Sandefer was born in Arkansas, but early moved with his family to North Texas. Growing up under pioneer conditions, he secured an education the hard way, and entered the educational field as teacher and administrator, serving as president of Strawn College, John Tarleton College, and, since 1909, Simmons University. He was an ardent advocate of Christian education, an able administrator, a crusader for

Prohibition, a trusted friend and adviser, a Christian gentleman.

This is at one and the same time a biography of the president and a history of the growth of Hardin-Simmons. It is of interest to all who are committed to the cause of Christian education, especially Baptists, and especially those of the Southwest. H. C. GOERNER

Guess Till You Miss. Zondervan Publishing House. Paper.

A Bible game book. The game "consists of two charts, a book containing rules for playing the game and questions with the indicated locations on charts, answers and index."

It ought to be good fun, especially for parties or groups of church people. EDWARD A. MCDOWELL

The Inspiration of the Scriptures. By Loraine Boettner. Eerdmans. 1940. 88 pages. $1.00.

This is an attempt to defend the verbal inspiration view of the Scriptures. The author's illustration is that of a business man dictating letters to his stenographer.

H. W. TRIBBLE

Religion or Superstition, Which? By Robert J. Cole. Boston. Chapman and Grimes, Inc. 1939. 55 pages. $1.00.

Mr. Cole has evidently done a little reading and picked up from here and there various radical theories concerning the origin of Christianity. It is perfectly clear to him that the whole business is superstition, based on a myth. For fifty-five pages he tries to explain why and how. His converts will be few, we are confident. The argument is so disconnected and shallow as hardly to deserve a serious answer.

H. C. GOERNER

Books Received.

A SHORT HISTORY OF CHRISTIANITY. Edited by Archibald C. Baker, who wrote the final chapter (VIII) in collaboration with six other professors in the Divinity School, University of Chicago. University of Chicago Press. 279 pages. Price, $2.00.

Divided into sections (32) intended for study groups. Much excellent history but too brief, perhaps, to be of great value to anybody not a considerable church historian.

GOOD CHRISTIAN MEN. By H. Martin P. Davidson. Charles Scribner's Sons. 1940. 260 pages. Price, $2.00.

Some twenty men (one woman, Jane Addams) that the author chooses as "banner bearers of the church," are pictured against the background of their times, and in such a manner as to produce a rather unified and very interesting story, instead of formal biography or strict Church History.

CHURCH AND STATE IN RUSSIA. The Last Years of the Empire, 1900-1917. By John Shelton Curtiss. Columbia University Press. 1940. 442 pages. Price $4.00.

A most remarkable survey of the Russian Church from its "founding" (10th Century) to its collapse, along with the Old Russia, in 1917. It is not easy reading, but the Russians are often "hard" people.

NOT ALONE. By Joseph R. Sizoo. The Macmillan Company. 1940. Ninety-nine pages. Price $1.25.

Named from the first timely message—"We Are Not Alone," by the capable author of "Make Life Worth Living." Twelve other messages of keen insight, abiding hope and sympathetic worth to a world torn by strife and confusion and staggering under disillusionment.

FACING LIFE—AND GETTING THE BEST OF IT. By Clarence E. Macartney. Cokesbury. 184 pages. Price, $1.50.

Fourteen messages, challenging to victory, achievement and joy, by a great Preacher and great Soul.

CHRISTIANITY MARCHES ON! By Jacob J. Sessler. The Half Moon Press. 1940. 119 pages. This review copy in paper binding, but it may be had in cloth—get the cloth binding!

A brief (very) sympathetic and rather non-technical survey of the history of the church; designed for "group studies" among young people. Each discussion is followed by "Test questions" to "fix" what facts are given, and by a "Forum" to "stimulate original thinking."

THE ART OF LISTENING TO GOD. By Samuel M. Zwemer, Zondervan. 1940. 217 pages. Price, $1.50.

History, Missions, Preaching and Practical wisdom from the pen and out of the rich experience of the veteran missionary, teacher and Christian statesman.

POINTS FOR EMPHASIS, 1941. By Hight C. Moore. The Sunday School Board. Twenty-fourth annual volume, vest pocket commentary on International Sunday School Lessons. This continues the classic of its kind. Maps, outlines and comments for the year 1941.

RE-THINKING THE CHURCH. By W. B. Riley. Fleming H. Revell, Company. 1940. 124 pages. Price $1.00.

"The church after 1900 years." Many fine things about the church, and much of varying worth about related matters from a given point of view.

SEVEN RELIGIOUS ISM'S. By Herbert M. Wyrick. Zondervan Publishing House. 1840. 99 pages.

"A historical, scriptural" and inspirational study of: Mormonism, Russellism, Eddyism, Buchmanism, Fillmoreism, Spiritualism and Anglo-Israelism. A rather vigorous, opposition-attack on these false "isms."

CHRISTIANITY AND POWER POLITICS. By Reinhold Niebuhr. Charles Scribner's Sons. 1940. 226 pages. Price $2.00.

The finest thing one has seen on the general world situation. Here is history, theology, sociology, **Christianity**—and all the rest!—arranged in arresting and captivating language; a most wholesome book, and excellent tonic for confused thinking and antidote for puerile animadversions.

F. M. POWELL